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NO. 6 OF 1916.

REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 5th February 1916.

CONTENTS.

	PAGE.		PAGE.
I.—FOREIGN POLITICS.			
Russia and Persia	... 179	(e)— <i>Local Self-Government and Municipal Administration</i> —	
		Jute-steeping and cholera	... 185
		Alleged election irregularities	... <i>ib.</i>
		“A great meeting at the Town Hall”	... 186
		The new Calcutta Municipal Bill	... <i>ib.</i>
		Infantile mortality in Calcutta	... <i>ib.</i>
		“There is a joyous look in every tree”—The Resolution on Municipal Administration in Bengal	... <i>ib.</i>
		“Enlargement of rights”	... 187
		Financial independence given to municipalities	... <i>ib.</i>
		Self-government in Bengal	... <i>ib.</i>
II.—HOME ADMINISTRATION.		(f)— <i>Questions affecting the Land</i> —	
— (a)— <i>Police</i> —		Trouble about the Kumidpur Waqf Estate	... 187
Anarchism in Bengal	... 179	(g)— <i>Railways and Communications, including Canals and Irrigation</i> —	
Recrudescence of dacoities in Bengal	... <i>ib.</i>	“Hijili Tidal Canal”	... 187
Provide the remedy after realising the cause of the disease	... <i>ib.</i>	Extortion of water rates from poor cultivators in district Midnapore	... 188
Fastening the blams upon the wrong men	... <i>ib.</i>	(h)— <i>General</i> —	
“An ill-timed joker”—Remedy for dacoities	... <i>ib.</i>	Mr. Chamberlain and <i>New India</i>	... 188
A gun license	... <i>ib.</i>	Cost of the British administration	... <i>ib.</i>
Refusal of a gun license	... 180	Bengalis and the public service in Bihar	... <i>ib.</i>
Ditto	... <i>ib.</i>	The treatment of Bengalis in the province of Bihar and Orissa	... 189
“Police oppression”	... <i>ib.</i>	Bengalis in Bihar	... <i>ib.</i>
The Chaukidari tax	... <i>ib.</i>	“Retirement and appointment”	... <i>ib.</i>
Continued import of enemy goods into Calcutta	... <i>ib.</i>	Criminal prosecution department	... <i>ib.</i>
(b)— <i>Working of the Courts</i> —		“The image of Hanuman”	... <i>ib.</i>
Fate of Moslem employés owing to the creation of the Patna High Court	... 180	“Serious allegations”	... <i>ib.</i>
“A light sentence”	... 181	Agricultural education in India	... 190
The Ulubaria outrage case	... <i>ib.</i>		
(c)— <i>Jails</i> —			
A suggestion	... 181		
The education of prisoners	... <i>ib.</i>		
(d)— <i>Education</i> —			
Education and the Government of the country	... 181		
“High education and Government”	... 182		
“Help! help!—The Head Master of the Noakhali Zilla School”	... 183		
An allegation against an Inspector of Schools	... <i>ib.</i>		
“Head Masters of Junior Madrassas and national education”	... <i>ib.</i>		
Principals of Colleges and their students	... 184		
Principal James on the measures for controlling students	... <i>ib.</i>		
“Reforms necessary in education”	... <i>ib.</i>		
“The Hindu University”	... <i>ib.</i>		
		III.—LEGISLATION.	
		The Indian Medical Bogus Degrees Bill	... 190
		Ditto ditto	... <i>ib.</i>
		Ditto ditto	... <i>ib.</i>

IV.—NATIVE STATES.

Nil.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Scarcity in Bankura 190

VI.—MISCELLANEOUS.

Situation of the war	...	...	...	191
"Greece"	...	...	...	ib.
The enemy submarines	...	...	...	ib.
"The root-principles of the war"	...	...	...	ib.
"We never expected this from this old weak reed"	...	...	192	
"The significance of the war"	...	...	ib.	
"The day of reckoning is approaching"	...	...	193	

VI.—MISCELLANEOUS—contd.

Fighting in Mesopotamia	...	...	193
Russian successes in Persia	...	...	194
"Money is not the highest object of existence"	...	ib.	
The present state of war	...	...	ib.
Blockade of Germany	...	...	ib.
The Greek secret policy	...	...	195
The great European war and naval fight	...	ib.	
Persia and Irak-Arab	...	...	ib.
France—Belgium	...	...	196
"Self-restraint in England"	...	...	ib.
"The progress of the country"	...	...	ib.
"How is this?"	...	...	197
"The unrest in the country"	...	...	ib.
Creating difficulties for Government	...	...	198
Sir James Meston's kindness to the Shia brethren	...	ib.	
About <i>swadeshi</i>	...	...	199
French India	...	...	ib.
Ditto	...	...	200
Right to enlist as volunteers in French Chander-nagore	...	...	ib.
"A call to military service"	...	...	ib.
Recruitment of sepoys in Bihar	...	...	ib.
All-India address to Lord Hardinge	...	...	ib.

PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

[As it stood on the 1st October 1915.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	" Banhi " (P) ...	Calcutta	Monthly	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
<i>Bengali.</i>					
2	" Alaukik Rahasya " (P) ...	Calcutta	Monthly	Kshirod Prasad Vidyabinod, Brahmin ; age 56 years.	700
3	" At-Islam " (P) ...	Do.	Do.	Akram Kham ...	500
4	" Alochana " (P) ...	Howrah	Do.	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
5	" Ananda " (P) ...	Mymensingh	Do.	Mahech Chandra Bhattacharyya, Hindu, Brahmin.	500
<i>Ananda Sangit Patrika</i> (P).					
	" Ananda Sangit Patrika " (P).	Calcutta	Do.	Pratibha Devi, Brahmo ; age 45 years.	200
	" Antapur " (P) ...	Do.	Do.	Biraj Mohini Ray, Brahmo ; age 30 years.	1,000
8	" Archana " (P) ...	Do.	Do.	Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
9	" Arghya " (P) ...	Do.	Do.	Sures Ch. Palit, Hindu, Kayastha ; age 34 years.	700
10	" Aryya Kayastha Pratibha " (P) ...	Faridpur	Do.	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
11	" Avasar " (P) ...	Calcutta	Do.	Lal Behari Datta, Hindu, Tanti ; age 50 years.	1,600
12	" Ayurveda Bikas " (P) ...	Dacca	Do.	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
13	" Baidya Sammilani " (P) ...	Do.	Do.	Bikrampore, Ambastha Sammilani, Dacca.	1,000
14	" Baidya Sanjivani (P) ...	Calcutta	Do.	Upendra Nath Vaidyaratna, Hindu Baidya ; age about 52 years.	500
15	" Baishnava Samaj " (P) ...	Do.	Bi-monthly	Surendra Mohan Adhikary ...	500
16	" Baisya Patrika " (P) ...	Jessore	Monthly	Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
17	" Balak " (P) ...	Calcutta	Do.	J. M. B. Duncan ...	5,500
18	" Bamabodhini Patrika " (P) ...	Do.	Do.	Sukumar Dutt, Brahmo ; age 43 years.	700
19	" Bangabandhu " (P) ...	Dacca	Do.	Ishan Chandra Sen, Brahmo ; age 57 years.	150
20	" Bangal Mahila " (P) ...	.....	Do.	Abinash Ch. Sarbabhouma, Hindu, Brahmin ; age 45 years.	.....
21	" Bangali " (N) ...	Calcutta	Daily	The Hon'ble Babu Surendra Nath Banarji; Brahmin ; age 69 years.	4,000
22	" Bangaratna " (N) ...	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar ; age 30 years.	400
23	" Bangavasi " (N) ...	Calcutta	Do.	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
24	" Bankura Darpan " (N) ...	Bankura	Do.	Rama Nath Mukharji ; age 54 years	453
25	" Barisal Hitaishi " (N) ...	Barisal	Do.	Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali</i> —continued.				
26	" Basumati " (N) ...	Calcutta	Weekly	Sasi Bhushan Mukherji and Haripada Adhikary ; age 48 years.	14,000
27	" Bandha Bandhu " (P) ...	Do.	Monthly	Sriman Puruananda Swami, age 32 years.	750
28	" Bhakti " (P) ...	Howrah	Do.	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 29 years.	600
29	" Bharat Laxmi " (P) ...	Calcutta	Do.	Rahdha Nath De, Subarnabanik ; age about 35 years.	1,000
30	" Bharati " (P) ...	Do.	Do.	Mani Lal Ganguli Brahmo ; age about 32 years.	1,700
31	" Bharatmukila " ...	Dacca	Do.	Srinati Saraju Bala Dutta, Brahmo ; age 34 years.	450
32	" Bhisak Darpan " (P) ...	Calcutta	Do.	Rai Sahib Giris Chandra Bagchi ...	250
33	" Bharatbarsha " (P) ...	Do.	Do.	Amulya Charan Ghosh Vidyabhushan, Kayastha ; age 39 years ; and Jaladhar Sen, Kayastha, age 51 years.	4,000
34	" Bidushak " (P) ...	Do.	Do.	Kshetra Nath Banerji, Brahmin ; age 41 years.	200
35	" Bijnan " (P) ...	Do.	Do.	Dr. Amrita Lal Sarkar, Satgope ; age about 43 years.	300
36	" Bikrampur " (P) ...	Mymensingh	Quarterly	Jogendra Nath Gupta, Hindu, Baidya ; age 35 years.	500
37	" Birbhum Varta " (N) ...	Suri	Weekly	Devendra Nath Chakravarti, Hindu, Brahmin ; age 41 years.	997
38	" Birbhum " (P) ...	Calcutta	Monthly	Kulada Prasad Mallik, Hindu, Brahmin ; age 34 years.	1,000
39	" Birbhum Vasi " (N) ...	Rampur Hat	Weekly	Tara Sunder Mukherji ...	700
40	" Brahman Samaj " (P) ...	Calcutta	Do.	Pandit Basanta Kumar Tarkanidhi...	1,000
41	" Brahma Vadi " (P) ...	Barisal	Monthly	Manamohan Chakravarti, Brahmo ; age 52 years.	660
42	" Brahma Vidya " (P) ...	Calcutta	Do.	Rai Eurnendu Narayan Singh Bahadur and Harendra Nath Dutta, Hindu, Kayastha.	890
43	" Burdwan Sanjivani " (N) ...	Burdwan	Weekly	Prabodhananda Sarkar, Hindu, Kayastha ; age 25 years.	700
44	" Byabasay O Banijya " (P) ...	Calcutta	Monthly	Sachindra Prosad Basu, Brahmo ; age 37 years.	900
45	" Chabbis Pargana Vartavaha " (N) ...	Bhawanipur	Weekly	Abani Kanta Sen, Hindu, Baidya ; age 31 years.	800
46	" Charu Mihir " (N) ...	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years	800
47	" Chhatra " (P) ...	Dacca	Monthly	Sasibhusan Mukherji, Hindu, Brahmin ; age about 49 years.	500
48	" Chikitsa Prakas " (P) ...	Nadia	Do.	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 33 years.	400
49	" Chikitsa Sammati " (P) ...	Calcutta	Do.	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
50	" Chikitsa Tatva Vijnan " (P) ...	Do.	Do.	Binode Lal Das Gupta, Vaidya ; age 45 years.	300
51	" Chinsura Vartavaha " (N) ...	Chinsura	Weekly	Dina Nath Mukherji, Brahmin ; age 49 years.	1,000
52	" Dainik Chandrika " (N) ...	Calcutta	Daily except on Thursdays.	Panchcowri Banerji, Hindu, Brahmin ; age 48 years.	4,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
53	" Dainik Basumatî " (N)	Calcutta	... Daily ...	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 48 years, and others.	3,000
54	" Daoca Prakas " (N)	Dacca	... Weekly ...	Sasi Bhushan Biswas, Hindu, Kayastha.	800
55	" Darsak " (N)	... Calcutta	... Do. ...	Satis Chandra Bhattacharji, Brahmin ; age about 40 years.	2,000
56	" Dharma-o-Karma " (P)	... Do.	... Quarterly ...	Sarat Chandra Chowdhuri, Hindu Brahmin.	1,000 to 1,200
57	" Dharma Tatva " (P)	... Do.	... Fortnightly ...	Vaikuntha Nath Ghosh, Brahmo ...	300
58	" Dharma Pracharak " (P)	... Do.	... Monthly ...	Nrisingha Ram Mukherji, Hindu, Brahmin ; age 52 years.	2,000
59	" Diamond Harbour Hitaishi " (N)	Diamond Harbour	Weekly ...	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 54 years.	2,500
60	" Dhruba " (P)	... Ditto	... Monthly ...	Birendra Nath Ghosh, Hindu, Kayastha ; age 38 years.	490
61	" Education Gazette " (N)	Chinsura	... Weekly ...	Kumatdeo Mukherji, Brahmin ; age 25 years.	1,500
62	" Faridpur Mitalshini " (N)	Faridpur	... Do. ...	Raj Mohan Majumder, Hindu, Vaidya ; age about 78 years.	900
63	" Galpa Lahari " (P)	... Calcutta	... Monthly ...	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	2,000
64	" Gambhira " (P)	... Maldà	... Bi-monthly ...	Krishna Charan Sarkar, Hindu, Kayastha ; age about 35 years.	300
65	" Gaud-duta " (N)	... Do.	... Weekly ...	Krishna Chandra Agarwalla, Hindu, Baidya.	400
66	" Grihastha " (P)	... Calcutta	... Monthly ...	Sarat Chandra Dev, Kayastha ; age 57 years.	3,000
67	" Hakim " (P)	... Do.	... Do ...	Masihar Rahaman, Muhammadan ; age 32 years.	500
68	" Sri Gauranga Sevaka " (P)	Murshidabad	... Do. ...	Lalit Mohan Banarji, Hindu, Brahmin ; age 57 years.	600
69	" Hare School Magazine " (P)	Calcutta	... Do. ...	Harendra Lal Ghosh, Hindu, Kayastha.	500
70	" Hindu Ranjika " (N)	Rajshahi	... Weekly ...	Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
71	" Hindu Sakhâ " (P)	Hooghly	... Monthly ...	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
72	" Hitavadi " (N)	... Calcutta	... Weekly ...	Chandrodaya Vidyavinede, Hindu, Brahmin ; age 50 years.	37,000
73	" Islam-Rabi " (N)	... Mymensingh	... Do. ...	Maulvi Maziuddin Ahmad, Musulman ; age about 34 years.	700
74	" Jagat-Jyoti " (P)	... Calcutta	... Monthly ...	Jnanatana Kaviraj, Buddhist ; age 57 years.	700
75	" Jagaran " (N)	Bagerhat	... Weekly ...	Amarendra Nath Basu, Hindu, Kayastha.	About 300
76	" Jahannabi " (P)	... Calcutta	... Monthly ...	Sudhakrista Bagchi, Hindu, Brahmin ; age 31 years.	600
77	" Jangipur Samoad " (N)	Murshidabad	... Weekly ...	Sarat Chandra Pandit, Hindu, Brahmin.	About 100
78	" Janmabhumi " (P)	... Calcutta	... Do. ...	Jatindranath Dutta, Hindu, Kayastha ; age 31 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
79	" Jasohar " (N)	... Jessore	... Weekly	... Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
80	" Jubak " (P) ...	... Santipur	... Monthly	... Jnananda Pramanik, Brahmo ; age 40 years.	300
81	" Jugi-Sammilani " (P)	... Comilla	... Do.	... Radha Govinda Nath, Hindu, Jugi ; age about 35 years.	1,500
82	" Jyoti " (N) ...	... Chittagong	... Weekly	... Kali Shankar Chakravarty, Brahmin ; age 48 years.	2,000
83	" Kajer-Loke " (P)	... Calcutta	... Monthly	... Saroda Prasad Chatterji, Brahmin ; age 48 years.	350
84	" Kalyani " (N)	... Magura	... Weekly	... Bisweswar Mukherji, Brahmin ; age 50 years.	300
85	" Kangal " (P) ...	... Calcutta	... Monthly	... Akinuddin Pradhan, Muhammadan ; age 20 years.	100
86	" Kanika " (P) ...	... Murshidabad	... Do.	... Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 39 years.	150
87	" Karmakar Bandhu " (P) ...	Calcutta	... Do.	... Banamali Seth, Hindu, Swarnakar ; age 44 years.	500
88	" Kasipur-Nibasi " (N)	... Barisal	... Weekly	... Pratap Chandra Mukharji, Hindu, Brahmin ; age 69 years.	500
89	" Kayastha Patrika " (P)	... Calcutta	... Monthly	... Upendra Nath Mitra, Hindu, Kayastha ; age 33 years.	750
90	" Khulnavasi " (N)	... Khulna	... Weekly	... Gopal Chandra Mukharji, Hindu, Brahmin ; age 53 years.	350
	" Krishak " (P)	... Calcutta	... Monthly	... Nikunja Bihari Datta, Kayastha ; age 41 years.	1,000
92	" Krishi Samvad " (P)	... Dacca	... Do.	... Nishi Kanta Ghosh ; age about 35 years.	1,000
93	" Kshristya Bandhav " (P) ...	Calcutta	... Do.	... Mathura Nath Nath, Christian ; age about 51 years.	500
94	" Kushadaha " (P)	... Do.	... Do.	... Jagindra Nath Kundu, Brahma ; age 37 years.	500
95	" Mahajan Bandhu " (P) ...	Do.	... Do.	... Raj Krishna Pal, Hindu, Tambuli ; age 45 years.	400
96	" Mahila " (P) ...	Do.	... Do.	... Revd. Braja Gopal Neogi, Brahma ; age 60 years.	200
97	" Mahila Bandhav " (P) ...	Do.	... Do.	... Miss K. Blair ; age 60 years ...	500
98	" Mahishya Mahila " (P)	Nadia	... Do.	... Srimati Krishna Bhabani Biswas, Hindu, Kaibartha.	300
99	" Mahisya Samaj " (P)	... Do.	... Do.	... Narendra Nath Das, Hindu, Kaivarta	1,200
100	" Mahisya-Surhid " (P)	Diamond Harbour	Do.	... Haripada Haldar, Hindu, Kaivarta ; age 81 years.	350
101	" Malancha " (P)	... Calcutta	... Do.	... Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 45 years.	1,500
102	" Malda Samachar " (N)	... Malda	... Weekly	... Kaliprasanna Chakravarty, Hindu, Brahmin,	1,100
103	" Manasi " (P)	... Calcutta	... Do.	... Maharaja Jagadindra Nath Ray, Hindu, Brahmin ; age 40 years.	2,000
104	" Mandarmala "	... Do.	... Do.	... Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 57 years.	400
105	" Marmabani " (N)	... Do.	... Do.	... Maharaja Jagadindra Nath Ray ...	3,500

No.	Name of publication.	Where published.	Edition.	Name, caste, and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
108	" Medini Bandhab " (N)	Midnapore	... Weekly	Gossaindas Karan, Hindu, Satgope ; age 26 years.	500
107	" Midnapore Hitaishi " (N).	Do.	... Do.	Manmatha Nath Nag, Hindu, Kayastha ; age 38 years.	1,700
108	" Moslem Hitaishi " (N).	Calcutta	... Do.	Shaikh Abdur Rahim and Mozummul Haque.	6,300
109	" Muhammadli " (N)	Do.	... Do.	Muhammad Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khan.	About 7,000
110	" Mukul " (P)	... Do.	... Monthly	Hem Chandra Sarkar, Brahmo ; age 40 years.	450
111	" Murshidabad Hitaishi " (N).	Saidabad	... Weekly	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
112	" Nabagraha Prasanga " (P)	Mymensingh	... Monthly	.....	.....
113	" Nandini " (P)	Howrah	... Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 32 years.	500
114	" Natya Mandir " (P)	Calcutta	... Monthly	Mani Lal Banerji, Hindu, Brahmin ; age 31 years.	700
115	" Narayan " (P)	Do.	... Do.	Mr. Chitta Ranjan Das, Hindu ; age 48 years.	2,000
116	" Nav Vanga " (N)	Chandpur	... Weekly	Harendra Kishor Ray, Hindu, Kayastha ; age 26 years.	400
117	" Nayak " (N)	Calcutta	... Daily	Panchcowri Banarji Hindu, Brahmin ; age 48 years.	200
118	" Navya Bharat " (P)	Do.	... Monthly	Devi Prasanna Ray Chaudhuri, Brahmo ; age 62 years.	1,000 to 1,500
119	" Nihar " (N)	Contai	... Weekly	Madhu Sudan Jana, Brahma ; age 55 years.	500
120	" Nirjhar " (P)	Calcutta	... Quarterly	Srish Chandra Ray, Kayastha ; age about 50 years.	500
121	" Noakhali Sammilani " (N)	Noakhali Town	... Weekly	Fazlar Rahman, Muhammadan ; age 32 years.	400
122	" Pabna Hitaishi " (N)	Pabna	... Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
123	" Pakshik Patrika " (P)	Serampore	... Fortnightly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
124	" Pallivasi " (N)	Kalna	... Weekly	Sashi Bhushan Banerji, Hindu, Brahmin ; age 48 years.	300
125	" Pallivarta " (N)	Bongong	... Do.	Charu Chandra Ray, Hindu, Kayastha ; age 44 years.	500
126	" Pantha " (P)	Calcutta	... Monthly	Rajendra Lal Mukharji	800
127	" Pataka " (P)	Do.	... Do.	Hari Charan Das, Hindu, carpenter by caste.	500
128	" Pataka " (P)	Barisal	... Quarterly	Rev. J. D. Raw	500
129	" Prabhini "	Do.	... Weekly	Panchkari Banerji, Hindu, Brahmin	3,000
130	" Prachar " (P)	Jayanagar	... Monthly	Revd. G. C. Dutt, Christian ; age 48 years.	1,400
131	" Praja Bandhu " (N)	Tippera	... Fortnightly	Purna Chandra Chakraverti, Kavvarta, Brahmin ; age 32 years.	210
132	" Prajapati " (P)	Do.	... Monthly	Jnanendra Nath Kumar	1,500

No	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
133	"Prantavasi" (N)	... Netrakona	... Fortnightly	Jogee Chandra Chowdhuri, Brahmin	800
134	"Prasun" (N)	... Katwa	... Weekly	Banku Behari Ghosh, Hindu, Goala ; age 44 years.	715
135	"Pratijna" (N)	... Calcutta	... Do.	Jatindra Lal Mukharji, Brahmin ; age 28 years.	500
136	"Pratikar" (N)	... Berhampore	... Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 67 years.	506
137	"Pratima" (P)	... Calcutta	... Monthly	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500
138	"Prativasi" (P)	... Do.	... Do.	Satya Charan Mitra, Kayastha ; age 32 years.	500
139	"Pravasi" (P)	... Do.	... Do	Ramanunda Chatterji, M.A., Brahmo ; age 56 years.	5,000
140	"Priti" (P) ...	... Do.	... Do.	Pransankar Sen, M.A., Hindu, Baidya ; age 31 years.	300
141	"Rahasya Prakash" (P)	... Do.	... Do.	Purna Chandra De, Subarnabanik ; age 34 years.	300
142	"Rajdut" (P) ...	... Do.	... Do.	Rev. Rasra Maya Biswas, Christian ; age 32 years.	700
143	"Rangpur Darpan" (N)	... Rangpur	... Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 48 years.	400
144	"Rangpur Sahitya Parishad Patrika" (P)	Do.	... Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
145	"Ratnakar" (N)	... Asansol	... Weekly	Abdul Latif ; age 35 years ; Muhammadan.	783
146	"Rayat" (N)	... Calcutta	... Do.	Naziruddin Ahmad, Mussalman ; age about 34 years.	900
147	"Sabuj Patra" (P)	... Do.	... Monthly	Pramatha Nath Chaudhuri, Brahmo ; age about 40 years.	500
148	"Sahitya" (P)	... Do.	... Do.	Suresh Chandra Samajpati ; age about 47 years.	3,000
149	"Sahitya Parishad Patrika" (P)	Do.	... Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 50 years.	2,800
150	"Sahitya Sanhita" (P)	... Do.	... Monthly	Shyama Charan Kaviratna, Brahmin ; age 61 years.	500
151	"Sahitya Samvad" (P)	... Howrah	... Do.	Pramatho Nath Sanyal, Hindu, Brahmin ; age 35 years.	1,300
152	"Saji" (P) ...	... Calcutta	... Do.	Kshetra Mohan Gupta ...	300
153	"Samaj Bandhu" (P)	... Do.	... Do.	Adhar Chandra Das, Hindu, Mahisya ; age 35 years.	450
154	"Samaj Chitra" (P)	... Dacca	... Do.	Satish Chandra Roy ...	300
155	"Samay" (N) ...	... Calcutta	... Weekly	Jnanendra Nath Das, Brahmo ; age 61 years.	About 1,000
156	"Sammilan" (P)	... Do.	... Quarterly	Kunja Behari Das, a barber by caste	200
157	"Sammilapi" (N)	... Do.	... Fortnightly	Kali Mohan Bose, Brahmo ; age about 42 years.	300
158	"Sammilani" (P)	... Do.	... Monthly	N. J. Basu, M.A. ...	400
159	"Sandes" (P)	... Do.	... Do.	Upendra Kishore Roy Chowdhury, Brahmo ; age 46 years.	3,000
160	"Sanjivani" (N)	... Do.	... Weekly	Sivanath Sastri, M.A., and others ...	6,000

No.	Name of publication.	Where published.	Edition	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
161	"Sankalpa" (P)	... Calcutta	... Monthly	Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
162	"Sansodhini" (N)	... Chittagong	... Weekly	Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
163	"Santosh" (P)	... Mymensingh	... Monthly	Mohim Ch. Chakdar, Hindu, Kayastha ; age 40 years.	500
164	"Saswati" (P)	... Calcutta	... Do.	Nikhil Nath Roy, Kayastha ; age 50 years.	500
165	"Sebak" (P)	... Dacca	... Do.	Surendra Sasi Dutta; age 35 years ...	300
166	"Senapati" (P)	... Calcutta	... Do.	Revd. W. Carey ; age 58 years ...	200
167	"Serampore" (N)	... Serampore	... Weekly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
168	"Sisu" (P)	... Calcutta	... Monthly	Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	8,000
169	"Saurabha" ...	... Dacca	... Do.	Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
170	"Silpa-o-Suhitya" (P)	... Chinsura	... Do.	Netai Chand Mukherji, Hindu, Brahmin, age 36 years.	350
171	"Siksha-o-Swasthya" (P)	... Calcutta	... Do.	Atul Chandra Sen, M.A., B.L., Baidya ; age 40 years.	200
172	"Sikshak" (P)	... Barisal	... Do.	Revd. W. Carey ; age 57 years ...	125
173	"Siksha Prachar" (P)	... Mymensingh	... Do.	Maulvi Moslemuddin Khan Chowdhury ; age 37 years.	1,000
174	"Siksha Samachar" (N)	... Dacca	... Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
175	"Snehamayi" (P)	... Do.	... Monthly	Revd. A. L. Sarker ...	700
176	"Sopan" (P)	... Do.	... Do.	Hemendra Nath Datta, Brahmo ; age 37 years.	250
177	"Sri Nityananda Sebak" (P)	Murshidabad	... Do.	Avinash Chandra Kavystirtha, Brahmin ; age 47 years.	400
178	"Sri Bajshnay Dharma Prachar" (P)	Burdwan	... Do.	Krishna Behari Goswami, Brahmin ; age 30 years.	300
179	"Sri Sri Gauranga Sebak" (P)	Calcutta	... Do.	Lalit Mohan Banerji, Hindu, Brahmin, age about 58 years.	400
180	"Sri Sri Krishna Chaitanya Tattwa Pracharak" (P)	Do.	... Do.	Dr. Priya Nath Nandi, age 56 years	150
181	"Sri Sri Nitya Dharma" (P)	Kalighat	... Do.	Satya Nath Biswas ...	300
182	"Sri Sri Vaishnava Sangini" (P)	Calcutta	... Do.	Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
183	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N)	Do.	... Weekly	Nisi Kanta Sen, Hindu, Baidya age 32 years.	1,200
184	"Sumati" (P) ...	... Dacca	... Monthly	Purna Chandra Ghosh, Kayastha ; age 41 years.	431
185	"Suprabhat" (P)	... Calcutta	... Do.	Sm. Kumudini Mitra, Brahmo ; age 31 years.	900
186	"Suraj" (N)	... Pabna	... Weekly	Manmatha Nath Sanyal ...	500
187	"Suhrit" (P) ...	... Calcutta	... Monthly	Hari Pada Das, M.A., Brahmo ; age 31 years.	300
188	"Suhrid" (P) ...	... Do.	... Do.	Jatindra Mohan Gupta, Hindu, Baidya ; age about 37 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
189	"Surabhi" (P) ...	Contai	Monthly	Baranashi Banerji, Hindu, Brahmin ; age 46 years.	300
190	"Swarnakar Bandhav" (P)	Calcutta	Do.	Nagendra Nath Shee, M.A., goldsmith by caste ; age 42 years.	500
191	"Swastha Samachar" (P) ...	Do.	Do.	Dr. Kartik Chandra Bose, M.B.	4,000
192	"Tambuli Patrika" (P) ...	Do.	Do.	Rajendra Nath Som, Tambuli ; age 33 years.	600
193	"Tambuli Samaj" (P) ...	Do.	Do.	Rajkristo Paul and others, Hindu, Tambuli ; age 37 years.	300
194	"Tapaban" (P) ..	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha ; age 40 years.	700
195	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo ; age 43 years.	500
196	"Tattwa Manjam" ...	Do.	Monthly	Kali Charan Basu ; age about 42 years.	600
197	"Tattwa-bodhini Patrika" ...	Do.	Do.	Rabindra Nath Tagore, Brahmo ; age 53 years.	300
198	"Theatre" (N)* ...	Do.	Weekly	Moni Lal Banerji, Brahmin ; age about 30 years.	800
199	"Toshini" (P) ...	Dacca	Monthly	Anukul Chandra Gupta, Baidya ; age 43 years.	1,250
200	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukherji ...	900 to 1,000
201	"Triveni" (P) ...	Gacha	Do.	Satis Chandra Chakravarti, Brahmin ; age 41 years.	100
202	"Tripura Hitaishi" (N) ...	Comilla	Weekly	Afazuddin Ahmad ...	600
203	"Uchchasa" (P) ...	Calcutta	Monthly	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
204	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda ...	1,500
205	"United Trade Gazette" (P)	Do.	Do.	Narayan Krishna Goswami, Brahmin ; age 29 years.	3,000 to 10,000
206	"Upasana" (P) ...	Murshidabad	Do.	Radha Kamal Mukherji, Hindu, Brahmin ; age 27 years.	100
207	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others	1,000
208	"Vartavaha" (N) ...	Ranaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin ; age 45 years.	415
209	"Vasudha" (P) ...	Calcutta	Monthly	Banku Behari Dhar, Baidya ...	500
210	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 53 years.	700
211	"Viswadut" (N) ...	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 38 years.	2,000
212	"Viswavarta" (N) ...	Dacca	Do.	Abinash Chandra Gupta, Vaidya ; age 38 years.	1,000
213	"Yamuna" (P) ...	Calcutta	Monthly	Phanindra Nath Pal, B.A., Kayastha ; age 32 years.	900
214	"Yubak" (P) ...	Do.	Do.	Yogananda Pramanick, Brahmo ; age 40 years.	300
<i>English-Bengali.</i>					
215	"Ananda Mohan College Magazine." (P).	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
216	"Bangavasi College Magazine" (P).	Calcutta	Do.	G. C. Basu ; Hindu Kayastha ; age 49 years.	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
217	"Commercial Advertiser" (N)	Calcutta	... Weekly	Radha Kissen Mukherji, Hindu, Brahmin ; age 50 years.	250
218	"Dacca College Magazine" (P).	Dacca	... Quarterly	Mr. R. B. Pamsbotham, and Bidhubhushan Goswami, Hindu, Brahmin	500
219	"Dacca Gazette" (N)	Do.	... Weekly	Satya Bhushan Dutt Roy, Baidya ; age 48 years.	500
220	"Dacca Review" (P)	Do.	... Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	800
221	"Fraternity" ...	Calcutta	... Quarterly	Revd. W. E. S. Holland ...	200
222	"Jagannath College Magazine" (P).	Do.	... Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
223	"Rajshahi College Magazine" (P).	Dacca	... Quarterly	Board of Professors, Rajshahi College.	300
224	"Rangpur Dikprakash" (N).	Rangpur	... Weekly	Pramatha Nath De ...	300
225	"Ripon College Magazine" (P.)	Calcutta	... Bi-monthly	Sukumar Dutta, M.A., Hindu, Kayastha ; age 30 years.	2,000
226	"Sanjaya" (N)	Faridpur	... Monthly	Rama Nath Ghosh, Hindu, Kayastha ; age about 41 years.	500
227	"Scottish Churches College Magazine" (P).	Calcutta	... Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
228	"Tippera Guide" (N)	Comilla	... Weekly	Rajani Kanta Gupta, Hindu, Vaidya ; age 49 years.	300
<i>Garo.</i>					
229	"Achikni Ribeng" (P)	Calcutta	... Monthly	Miss E. C. Bond and W. C. Mason	550
230	"Phring Phring" (P)	Do.	... Do.	D. McDonald ...	400
<i>Hindi.</i>					
231	"Bharat Mitra" (N)	Calcutta	... Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 40 years.	3,000
232	"Bir Bharat" (N)	Do.	... Do.	Pandit Ramananda Dobey, Hindu, Brahmin ; age 32 years.	1,500
233	"Calcutta Samachar" (N)	Do.	... Do.	Amrita Lal Chakravarti ; Hindu, Brahmin ; age about 60 years.	2,000
234	"Chota Nagpur Dut Patrika" (P).	Ranchi	... Monthly	Revd. E. H. Whitley, Christian ...	450
235	"Daily Price List" (N)	Calcutta	... Do.	Bhupat Ram ...	250
236	"Dainik Bharat Mitra" (N).	Do.	... Daily	Babu Ram Parad Kar, Hindu, Kshatriya ; age 33 years.	2,500
237	"Daragar Daptar" (P)	Do.	... Monthly	Ram Lal Burman, Hindu, Kshatriya ; age 29 years.	800
238	"Hindi Vangavasi" (N)	Do.	... Weekly	Harikissan Joahar, Hindu, Kshatriya ; age 39 years.	5,500
239	"Jaina Siddhanta Bhaskar" (P).	Do.	... Monthly	Padmaraj Jaina, Hindu, Jain ; age about 40 years.	....
240	"Manoranjan" (P)	Do.	... Do.	Ishwari Prasad Sharma, Hindu, Brahmin ; age 52 years.	500
241	"Marwari" (N)	Do.	... Weekly	Iswar Prasad Sharma, Hindu, Brahmin ; age 44 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Hindi—concluded.</i>					
242	"Ratnakar" (P) ...	Calcutta	Monthly	Hari Kissen Joahar, Hindu, Kshatriya; age 38 years	1,000
243	"Swastha Samachar" (P) ...	Do.	Do.	Dr. Kartik Chandra Bose, Hindu, Kayastha; age 45 years.	450
<i>Parvatiya.</i>					
244	"Gurkha Khabar Kogat" (P) ...	Darjeeling	Monthly	Revd. G. P. Pradhan, Christian; age 62 years.	400
<i>Persian.</i>					
245	"Hablu Matin" (N) ...	Calcutta	Weekly	Saiyid Jelaluddin, Muhammadan; age 70 years.	1,500
<i>Poly-lingual.</i>					
246	"Printers' Provider" (P) ...	Calcutta	Monthly	S. T. Jones ...	500
<i>Sanskrit.</i>					
247	"Vidyodaya" (P) ...	Calcutta	Monthly	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin; age 38 years.	500
<i>Bengali-Sanskrit.</i>					
248	"Aryya Prabha" (P) ...	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	500
249	"Hindu Patrika" (P) ...	Jessore	Do.	Rai Yadu Nath Mazumdar Bahadur, Barujibi; age 61 years.	940
250	"Sri Vaishnava Sevika" (P) ...	Calcutta	Do.	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
251	"Anwar-ul-Akhbar" ...	Calcutta	Daily	Maulavi Muhammad Irshad Hossain, Muhammadan; age 40 years.	800
252	"Negare Bazm" (P) ...	Do.	Monthly	Muhammad Sayed Hossan Askari, M.A.; age 27 years, and another.	400
253	"Refaqut" (N)* ...	Do.	Daily	Munshi Muhammad Nazimuddin Ahmed, Muhammadan; age 42 years.	700
254	"Durbin" (N) ...	Do.	Do.	Mr. A. M. Suhrawardy ...	800
255	"Resalat" (N) ...	Do.	Do.	Maulvi Golam Hassain, Muhammadan; age about 31 years.	2,000
256	"Resalut" (P) ...	Do.	Monthly	Maulvi Golam Hossain, Muhammadan; age about 30 years.	400
257	"Safir" (N) ...	Do.	Daily	Hakim Ali Hussain Safir ...	1,000
258	"Tandrsut" (P) ...	Do.	Monthly	Dr. Kartik Chandra Bose, Hindu, Kayastha; age 45 years.	250
259	"Tarjoman" (N) ...	Do.	Daily	Saiyid Ali Kumani, Mussalman; age about 36 years.	1,000
260	"Tirmeez ee" (N)* ...	Do.	Do.	Saiyid Ali Asgar Termzel, Muhammadan; age about 25 years.	200
<i>Urduya.</i>					
261	"Utkal Varta" ...	Calcutta	Weekly	Mani Lal Moharana, Karmakar by caste; age about 50 years.	200

* Suspended.

Additions to and alterations in the list of Indian newspapers as it stood on 1st October 1915.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Albalagh (N.) ...	Calcutta ...	Weekly ...	.....	.....

I.—FOREIGN POLITICS.

THE Hitavadi (Calcutta) of the 28th January writes that recently a representative of the Shah went to Kazim and presented a sword to the Russian General there on behalf of the Shah. Now the weak are bound to be well disposed towards the strong, but it is doubtful how long such good feeling will last.

HITAVADI,
Jan. 28th, 1916.

II.—HOME ADMINISTRATION.

(a)—Police.

2. While deplored the frequency of anarchical crimes in Bengal, the **Dainik Chandrika** (Calcutta) of the 26th January fails to find any reason for the application of the drastic measures suggested by the *Pioneer*, which far from punishing the wicked would only harass and persecute the good. Such a vicarious form of punishment is no doubt eagerly recommended by papers like the *Pioneer*, but the rulers of the country, who are kind-hearted and just, will never accept their mean advice. It is very easy for the *Pioneer* to blame the people of Bengal for the faults of a few young men and to give gratuitous advice to the Governor of the province, but that paper may rest assured that Lord Carmichael knows his own business quite well and can do without such advice.

DAINIK CHANDRIKA,
Jan. 26th, 1916.

3. The **Moslem Hitaishi** (Calcutta) of the 28th January writes of the growing insecurity of property in Bengal caused by the depredations of political and ordinary dacoits. There is grave unrest in the land and the police cannot cope with the situation. As for the people, unarmed as they are, how can they assist in the protection of their own properties?

MOSLEM HITAISHI,
Jan. 28th, 1916.

4. The **Dainik Basumati** (Calcutta) of the 28th January writes that the many examples of Bengali police officers bravely meeting death in the discharge of their duties have saved their countrymen in general from the reproach of cowardice. But all the same these murders must be prevented. How? Our policemen must be taught the art of detection. In detective ability the anarchists now surpass them. The public too must be taught to help the police. The respectable classes now do not care to give them help because experience shows that the police get up false cases. From this reproach the police must free themselves. The lower classes too are oppressed and threatened by the police and so they do not care to help policemen. This too must cease. The constable must cease to exact petty bribes from the *gharriwalla* and *panwalla*. Unless these practices cease, the masses will never sympathise with the police.

DAINIK BASUMATI,
Jan. 28th, 1916.

5. The **Hitavadi** (Calcutta) of the 28th January writes that the public generally believe that in searching for "political dacoits," the police often fasten guilt upon the wrong parties. The recent case of Kali Kalpataru Ghosh shows this. Who is responsible for the harassment to which he was subjected?

HITAVADI,
Jan. 28th, 1916.

6. The **Dainik Basumati** (Calcutta) of the 31st January writes that the real remedy for coping with the dacoities in Bengal lies in improving the detective abilities of the police and in giving the people firearms freely, so that they may face armed dacoits with some chance of success.

DAINIK BASUMATI,
Jan. 31st, 1916.

7. The **Bangavasi** (Calcutta) of the 29th January refers to an allegation made by the *Amrita Bazar Patrika* that a certain Subdivisional Officer in the Nadia district recently refused a gun-license to a peaceful and well-known local zamindar, in spite of favourable police reports, because he could not give sufficient monetary help to a girls' school. Will Lord Carmichael inquire into the facts of this case?

BANGAVASI,
Jan. 29th, 1916.

DAINIK BASUMATI,
Jan. 27th, 1916.

8. The *Dainik Basumati* (Calcutta) of the 27th January refers to the same incident and writes :—

Refusal of a gun license. The police had recommended the granting of the license to the zamindar, but still the Magistrate would not grant it. Magistrates do, indeed, indulge in this kind of pranks now and then and we all know of the little affair connected with the Buckland Embankment some years ago. Such things, however, injure Government's prestige, and it is time they ceased. Our readers have no doubt heard of the Sibpur dacoity, which has clearly proved to what good use the permission granted to reliable gentlemen to keep guns can be turned. And yet we are told that the Magistrate of Nadia is strongly against the granting of gun-licenses.

DAINIK CHANDRIKA
Jan. 31st, 1916.

9. The *Dainik Chandrika* (Calcutta) of the 31st January refers to the same incident and remarks as follows :—

Ibid.

We shall be glad if His Excellency Lord Carmichael arranges for a special enquiry into the matter and takes note of Magistrate Dunlop's action in a similar case.

SANJIVANI.
Jan. 27th, 1916.

10. The *Sanjivani* (Calcutta) of the 27th January hears that some days ago the police searched the house of a respectable

"Police oppression."

gentleman in Calcutta and detained him in the

thana for some time on suspicion that he had murdered his servant. Some time later, the servant himself turned up at the thana unhurt! Will not the police be careful before humiliating respectable citizens in this fashion?

NAYAK.
Jan. 27th, 1916.

11. The *Nayak* (Calcutta) of the 27th January publishes a letter from

The Chaukidari tax.

a correspondent, in which he takes exception to

the existence of the Chaukidari tax, and thinks

that it is an unjust impost on the people. The tax is paid mostly by poor cultivators, but they have no control over the chaukidars, who are now directly under the police. The result is that chaukidars seldom do their work properly. The tax is also often unjustly assessed and a good deal of favouritism is shown.

BASUMATI.
Jan. 29th, 1916.

12. The *Basumati* (Calcutta) of the 29th January writes that star-

Continued import of enemy lights and matches giving only red and blue goods into Calcutta. lights, etc.—all of German and Austrian make—are still sold freely in Calcutta. These are not

things which could have been kept stored up for a year and a half. Hence the inference is that imports from enemy countries are still surreptitiously going on. Now that the Hon'ble Mr. James Currie, of Delhi, has called attention to this fact, it is to be hoped that effective measures of redress will be taken.

(b)—*Working of the Courts.*

MOSLEM HITAISHI,
Jan. 28th, 1916.

13. The *Moslem Hitaishi* (Calcutta) of the 28th January writes that

Fate of Moslem employés the number of Moslem employés at the Calcutta owing to the creation of the Patna High Court, which was rather considerable in the past, has been steadily decreasing of late. In

the translating staff (Bengali section) attached to the Appellate side, there are absolutely no Moslems. The Persian section (which now includes one or two Bihari Hindus) will be abolished when the Patna High Court is opened. The present Head Translator in this section is a Moslem and there are eight or nine other Moslems now employed in it, permanently or temporarily. The new Head Translator appointed for Bihar is a Hindu, so it is not known what fate is in store for the existing Persian and Urdu Moslem Head Translator. The fate of the other senior and junior Moslem officers in this section is still uncertain. Apparently Bihari Moslems will be barred from employment in Bihar. Of the 38 Translators who will be employed there, 26 or 27 will be Hindus, and it is not likely that Moslems will find a place among them. There will be four or five Persian and Urdu Translators, and who can say that the Lalas of Bihar will not monopolise even those posts? Although there is a staff of Translators employed at Calcutta, advertisements have been issued calling for applications for the new 38 Translatorships at Patna, and it is not known what the fate of the Moslem Translators employed at

Calcutta will be. And strange to say the new Hindu Head Translator (styled Superintendent) appointed for the Patna High Court is said to be utterly ignorant of translation work.

So much for the translating staff. Peshkarships in the Calcutta High Court used of old to be filled by Moslems, but these posts also are being given to Hindus. Moslems predominated of old in the record-room—from here also they are being driven out.

14. The *Bangavasi* (Calcutta) of the 29th January refers to the fine of "A light sentence." Rs. 150 imposed by the Police Magistrate at Kyd

Street on Bhuban Mohan Maitra, a motor-car driver, who recently drove over and killed a Moslem woman in Upper Circular Road. The sentence is quite inadequate, considering the fact that such cases of accident are of frequent occurrence now-a-days.

15. Referring to the acquittal of the Guard of the Bengal-Nagpur Railway, who was charged with having outraged the modesty of a woman, the *Bangali* (Calcutta) of the 31st January writes :—

The Magistrate has acquitted the accused, first, because there were no marks on the woman's person to prove that she had been roughly handled, and secondly, because the accused was under the impression (and the Magistrate took it as Gospel truth) that the Station Masters of Kulgachia and Ulubaria, who had a grudge against him, had falsely got up the case to put him to trouble. We are prepared to admit that the learned Magistrate has decided the case according to the opinion he was capable of forming about it, but the public, unfortunately, see the thing in a completely different light. We do not think it at all likely that if the Guard had caught hold of the woman's hands and dragged her by force or pushed her into his brakevan, there would be any marks left on her person. The mere application of force is enough to outrage a woman's modesty, and a grave charge like this cannot be explained away simply because the Magistrate happens to form a certain opinion about it. The evidence for the prosecution, especially the statements of the two Station Masters mentioned above, cannot be lightly dismissed. The former actually saw the Guard dragging the woman into the brakevan, tried to stop the train and, failing in that, telegraphed to the next station for necessary action. The latter found the woman crying in the luggage-brake adjoining the Guard's van. A pointsman also deposed to have seen the woman struggling to free herself from the Guard and to have been told by him that she was a public woman whom he was bringing down from Kharagpur. We invite the attention of the Government of Bengal to the case and hope that a retrial will be ordered.

(c)—*Jails.*

16. The *Moslem Hitaishi* (Calcutta) of the 28th January suggests that A suggestion. the post of surveillance Sub-Inspector, for the inspection of boys discharged from the Reformatory School at Hazaribagh and brought back to Calcutta, should not be temporary but permanent. It involves exceptionally arduous work.

17. The *Tarjoman* (Calcutta) of the 1st February says that if the The education of prisoners. principle at present followed in America for the education of prisoners were adopted in India it would be productive of much good.

(d)—*Education.*

18. The *Sanjivani* (Calcutta) of the 27th January refers approvingly to Lord Wellingdon's recent speech at Bombay pointing out how the war has taught Government the necessity of spreading education among the Indian masses, so that they might be less credulous and susceptible to absurd rumours. This is a most hopeful augury. Everybody is aware that so long

BANGAVASI.
Jan. 29th, 1916.

BANGALI.
Jan. 31st, 1916.

MOSLEM HITAISHI.
Jan. 28th, 1916.

TARJOMAN.
Feb. 1st, 1916.

SANJIVANI.
Jan. 27th, 1916.

as the masses are ignorant, it will be easy for scheming men to stir them up against Government. Mr. Lyon recently said that the duty of Government is to maintain the public peace, but the work of keeping the peace would be made easier if the masses were educated. All civilised Governments spend large sums of money on the education of their people. India is far too backward in this respect still. It is to be hoped that, after the war, Government will again consider the propriety of adopting compulsory and free primary education on the lines advocated by Mr. Gokhale.

BANGALI,
Jan. 31st, 1916.

19. Referring to Sir James Meston's speech on the occasion of laying the foundation-stone of the St. Andrew's College at Gorakhpur, the *Bangali* (Calcutta) of the 31st January observes :—

"High education and Government."

His Honour says that it is for the people to promote high education and that Government can only lend them some help in this matter. Such a principle of State help was unknown in our country only ten years ago, and we fail to see how Sir James Meston could arrive at such a conclusion. May we ask whether Government and the people are things as far apart as the poles? Government is nothing but the people collectively taken. The power and money which Government has is nothing but the power and money of the people. The situation in our country is different from that in the other countries of the world. It can never be possible that while we are to remain helpless in all other things we are to promote our own education and rid our country of malaria.

When a Government, which deprived the people of all capacity for work and has made them dependent on it (the Government) for everything, advises them to be self-reliant on a certain matter, one is reminded of the story of the fox who invited the crane to dinner and placed the food in a shallow pan out of which the crane could eat nothing. Like the crane the Indian public retaliate by keeping all their power for work inside the narrow-necked pitcher of disuse. Consequently, when rulers like Sir James Meston want to make good use of the people's power of work, they have to be contented with merely licking the mouth of the pitcher.

There is another thing which should be borne in mind in Bengal. Years ago Iswar Chandra Vidyasagar told Sir Frederick Halliday, the then Lieutenant-Governor of Bengal, that Government should widen the path of education which had not been making good progress in the country. Sir Frederick replied, "Pandit, you come to us whenever you are hungry. You appease your hunger with food cooked by us. Why can you not do something yourselves?" The poor Brahmin at once determined to spread high education and devoted all that he possessed in the world to the accomplishment of this noble vow. We all know how that great man worked hard and succeeded in taking education out of the hands of Government and bringing it within the reach of the people. The work he began developed and bore good fruit. But has the enterprise ever obtained from Government the help and encouragement it deserves? Did private educational institutions, until a few years ago, ever get from Government even the smallest fraction of the help which used to be given to Christian missionaries? On the other hand, Lord Curzon has, by his Universities Act, almost blocked the path of high education.

Next, we have the present political problem of our country, and we ask Sir James Meston how the newcomer has influenced and will in future affect education. He will learn from Sir Gurudas Banerjee, when he meets him at Benares on the occasion of the laying of the foundation-stone of the Hindu University, what harassment and persecution the organisers of the National Council of Education had to suffer in order to keep the institution alive. But for the loyalty of Sir Gurudas Banerjee and Sir Rashbihari Ghosh being above suspicion, the National Council of Education would have ceased to exist long ago.

If the Educational authorities fully support the earnest desire for work and the spirit of self-sacrifice which the organisers of the Hindu and Moslem Universities have shown, and if they (the former) grant to our countrymen a free scope for the carrying out of these two noble projects, high education may spread in our country—otherwise not. Lastly, may we ask Sir James

Meston to enquire what the Government of India have so far done to promote the interests of the College of Science—the only one of its kind in India—for which Sir Tarak Nath Palit and Sir Rashbihari Ghosh have together given Rs. 25,00,000? Indeed, only sweet words will be of no use—the counsel of self-help will mean nothing until the people are given an opportunity to act.

20. The *Noakhali Sammilani* (Noakhali) of the 24th January publishes

"Help! help!—The Head Master of the Noakhali Zilla School has fined his son for absence from school, although the lad was sick and was prepared to produce a medical certificate as asked for by the Head Master. It so happened that the doctor who treated the boy was out of town at the time when the Head Master ordered him (the boy) to bring in the medical certificate. The boy's father wrote to the Head Master stating the facts, which were also supported by one of the teachers, but still the fine was imposed on the ground that on a previous occasion another boy had been similarly punished. Later on, when the certificate was submitted, no refund was allowed, because "a sum once deposited to the Government Treasury cannot be refunded." The writer wonders under what law the Head Master had the right to disbelieve the boy's father and a teacher of the school and says that there are many other charges which can be brought against him (the Head Master).

In another letter, the writer, Munshi Muhammad Azhar, says that his brother, Jalal Ahmad, applied for admission into the 4th class of the school on the 23rd December last, and was told to appear in a test examination on the 8th January current. The boy sat for the examination and obtained the highest marks and was asked to come again on the 11th January. On that day he was told that there were no vacancies in the 4th class. The writer thereupon went to the school himself and found that there were five vacancies but that they were kept in reserve for the nephews of Abinash Babu and Joges Babu, two teachers of the school. The writer has also reason to think that a vacancy could still be made in the 4th class by promoting to the next higher class a student whose promotion had been unjustly withheld because his fees had run into arrears for two months, though subsequently paid up. The writer's brother went to the school again on the 17th January and found that the Head Master was admitting a Hindu boy into the 4th class.

Commenting on the above, the *Noakhali Sammilani* asks the Hon'ble Mr. Hornell and the Inspector of Schools, Chittagong Division, to remove the Head Master to some other school. He often behaves most rudely towards the students and seems to think himself an autocrat. The paper also adds that he often refuses to admit Musalman boys into the school and not even a fourth of the applications for admission from such students is entertained. It is high time the Head Master was transferred to some place in West Bengal.

21. The *Bangali* (Calcutta) of the 26th January says that the Inspector

An allegation against an Inspector of Schools, Patna Division, has recently ordered all students in his Division to purchase their stationery only from the "Indian School-supply

Department." This is a most arbitrary exercise of authority and Sir Edward Gait ought to stop it.

22. The *Mohammadi* (Calcutta) of the 28th January publishes a letter "Head Masters of Junior Madrassas and national education." under the marginally noted heading, in which the writer, one Abdul Aziz, records his grateful appreciation of the new scheme of giving religious instruction to Muhammadan students. He regrets to have to say, however, that in some cases the management of Junior Madrassas is in the hands of young Head Masters who do not conform to orthodox Musalman ways and seldom even say their *namaz*. The writer refers to the case of a certain Junior Madrassa, where the Head Master shaves his beard, does not wear a head-dress—perhaps because his dear Hindu brethren may joke with him or because his carefully dressed hair may be ruffled—and never says his *namaz*, except during the month of *Ramzan*. In fact, on one occasion, Maulvi Badaruddin, a Deputy Inspector of Schools, asked him whether he was a

NOAKHALI SAMMILANI
Jan. 24th, 1916.

BANGALI
Jan. 26th, 1916.

MOHAMMADI
Jan. 28th, 1916.

Muhammadan. Men like him can never be expected to give religious instruction to Musalman boys, and the writer asks the authorities of the Junior Madrassa to take the necessary action.

Commenting on the letter, the *Mohammadi* agrees with the remarks made above and writes that Head Masters of Junior Madrassas often place before their pupils ideals which they (the pupils) ought never to follow. But the fact is, that what with the stringent rules made by the Education Department and what with the poor grants which Junior Madrassas get from Government, the services of good Maulvis cannot be engaged. It is, therefore, the present rules more than anything else, that are responsible for the mischief. English educated Maulvis should be trained in the art of managing Junior Madrassas, and model training schools should be opened for this purpose.

NAYAK,
Jan. 28th, 1916.

23. The Nayak (Calcutta) of the 28th January wants to know what new powers Principal James wants in order to curb what he calls the growing spirit of rebellion among our students. He has recently suggested a conference of Principals to discuss this question. Principals in these days possess most arbitrary powers—nevertheless they cannot control their pupils. The fact is, the fault does not lie with the students, who are the same as they were in the past. The real difficulty is in the personality of Professors and Principals in these days. Why have men like Ramendrasundar Trivedi, G. C. Bose, S. Ray, etc., never quarrelled with their students? Why is the memory of Embank, Mowat, Elliot still reverentially cherished by Bengali students? Does Mr. James want to secure police help in keeping his students in order? Would he convert each college into a jail?

DAINIK BASUMATI,
Jan. 29th, 1916.

24. Referring to the letter alleged to have been addressed by Principal James of the Presidency College to Principals of other Colleges on the subject of convening a meeting of Principals to consider the measures to be

adopted for checking the growing unruliness among college students, the *Dainik Basumati* (Calcutta) of the 29th January asks whether it is a fact that Bengali boys have become so unruly. Has the Principal totally forgotten Oxford or Cambridge? Has he wiped out the recollection of his own student life from his memory? Are our boys so unruly in comparison with those of Europe and America? The paper does not think that they are really so and can think of no new means to keep them in check. Now, the student community are completely under the control of the University. The Principals are possessed of almost autocratic powers over them. Is it, therefore, intended that police help should be requisitioned or that every school should be provided with gallows or guillotine? Such rumours are simply astounding. Men who cannot manage the students should not accept the posts of Principals and Professors. If the students are really ill-mannered, it is the school authorities who are to blame and not the students.

DARSAK.
Jan. 28th 1916.

25. The Darsak (Calcutta) of the 28th January is greatly disappointed "Reforms necessary in education." that neither the Hon'ble Sir Ashutosh Mukherji nor his present successor to the Vice-Chancellorship of the Calcutta University has been able to do anything in the way of carrying out the much-needed reforms in the present system of education, which, besides making the young men of India unfit for any healthy and profitable occupation, is responsible for all the unrest and anarchism in the land. The paper fully agrees with the remarks passed by the Hon'ble Mr. Lyon at the Students' Hall in Calcutta, and asks for a radical change in the present system of education.

NAYAK,
Jan. 28th, 1916.

26. The Nayak (Calcutta) of the 28th January refers to the imposing ceremony of laying the foundation-stone of the "The Hindu University." Benares University buildings and remarks:—

The consecration of the site is to be performed according to the Vaidic, Sikh and Jain rites. Why not then according to Sakta, Saiva, Gauriya Vaisnav, Kabir Panthi, Dadu Panthi, and Arya Samajic rites as well? Why should not our Brahmo brethren be afforded the opportunity of saying their prayers with their eyes shut? If Sir Gurudas is to officiate as priest, why should not Sir Narayan Chandravarkar be allowed to assist? Both are

Brahmans, both are retired Judges of High Courts, both are ex-Vice-Chancellors of Universities. While the one is orthodox, the other is heterodox. The fact is, a monstrous hybrid organisation is being set up at Benares, which professes to be a Hindu one. This hybrid University of Benares has not attracted and will not attract much notice among Bengalis, who are utterly indifferent to it. They know quite well what the result of such hybrid constitutions is—they have learnt wisdom from the fate of the National Council of Education, which is doing nothing in spite of the funds at its command. Sir Gurudas is simply earning disrepute by assuming charge of this organisation. We believe the Hindu University will, at the outset, go on for a time with a great show of success and then differences of opinion will arise leading to outbreak of party-feeling. Then Government will intervene and assume entire control of the organisation and things will be managed with some amount of success. For the present, let there be a great fuss and let large subscriptions be raised. Ultimately, the actual work of management will be undertaken by the men most fitted for the purpose, i.e., by the English, and we shall continue merely to pay the piper, while the tune will be called for by our rulers. This is the fate in store for the Benares Hindu University. No such hybrid organisation can ever survive long—it is bound to decay. Oil and water can never mix. A University can never be constituted of diverse elements of the population who are united only by the common name of Hindu. In the meantime we can only look on and enjoy the fun.

(e)—*Local Self-Government and Municipal Administration.*

27. The *Dainik Basumati* (Calcutta) of the 26th January calls for the early stoppage of the practice of steeping jute in the rivers and tanks, the water of which is drunk by the people. This is urgently necessary if many preventable cases of cholera are to be avoided.

DAINIK BASUMATI.
Jan. 26th, 1916

28. The *Nayak* (Calcutta) of the 26th January refers to certain allegations made by the *Musalman* about irregularities in connection with the recent bye-election held on the 27th November last to return a member from the Baduria thana to the Basirhat Local Board *vice* Munshi Meftah-uddin, deceased. Dr. Abdul Gafur was the candidate who was elected, though his only rival, Syed Muhammad Mustafi, was supported by Khan Bahadur Gholam Kasem, Chairman of the Basirhat Local Board. It appears that the voters had been instructed to present themselves at Baduria thana and record their votes there between 12 noon and 4 P.M. on the appointed day. At 8 o'clock on that day, Babu Ambika Charan Dutt, Subdivisional Officer of Basirhat, accompanied by Babu Purna Chandra Biswas, Deputy Superintendent of Police, cycled through Baduria Bazar somewhere to the north. At 10-30 or 11 o'clock they returned to the thana and began the hearing of a case, which they closed at about 12 P.M. and then left for their meals. When leaving, the Subdivisional Officer asked if any of the voters had turned up and left repeated instructions that none of them were to be admitted into the thana after 3 P.M. Furthermore, he accosted a Moslem gentleman present there and unjustifiably accused him of making a row and most uncivilly told him to move off. To another gentleman he howled out "Get out, get out." Two Hindu gentlemen of Punra, who were voters and were talking to each other, were for this reason called "rascals, fools," etc., by the Subdivisional Officer.

NAYAK
Jan. 26th 1916.

The voters' list on which the election was held was a 6 year-old one, and one of the men summoned, being dead, his son appeared and wanted to vote, since he also was qualified. This elicited from the Subdivisional Officer the taunting question: "You swine, son of a swine, have you married your own mother in the *nika* form that you have come here to record your father's vote?" and the youth was driven off.

When it was about 5 minutes to 4 P.M., the Subdivisional Officer asked the Daroga Babu to have those whose votes had not yet been recorded to be made to sit down in a row and their identity proved in each case. This having been done, the number of voters present was counted and as he found

that there was no further possibility of a failure of the election, the Sub-divisional Officer asked the Daroga to ascertain from each voter the candidate for whom he would vote. While this was being done, some other voters who had been smoking outside the thana premises came in. Dr. Hadi, a local Christian medical man, made them sit down in a row and collecting the voters' summonses from them, came face to face with the Magistrate, who flew into a rage at the sight of those green papers, and forthwith seizing Dr. Hadi by the throat, marched him into confinement. Ultimately, the matter was settled by an apology from the Doctor. The authorities have been appealed to for redress, but so far without avail. Let justice be done in the matter.

BANGALI,
Jan. 28th, 1916.

29. The *Bangali* (Calcutta) of the 26th January, referring to the recent meeting at the Town Hall on the subject of the Calcutta Municipal Act Amendment Bill, recalls

"A great meeting at the Town Hall."

the public agitation on the subject in 1898—an agitation which incidentally permanently broke down Babu Nalin Bihari Sarkar's health. The new law is said to contemplate the focussing of all real authority in a Chairman and a "Commissioner." This will reduce the representation of the rate-payers on the Corporation to a nullity. In other words, what little self-government Calcutta still enjoys will be abolished. In 1898, Sir A. Mackenzie at least brought to light some misdeeds of the Corporation, which necessitated a change. This year there is no justification whatever for bringing about the extinction of self-government in Calcutta. Recent official resolutions all speak of the success of the Commissioners in administering affairs. Why then are they going to be practically shelved? If self-government is abolished in Calcutta, self-government in the mufassil will also soon share the same fate. Public opinion ought to be organised, therefore, in order that Government may be induced to stay its hands even now and spare the cause of self-government in the metropolis of the Presidency.

DAINIK BHARAT
MITRA.
Jan. 29th, 1916.

30. The *Dainik Bharat Mitra* (Calcutta) of the 29th January views with alarm the new Calcutta Municipal Bill which has been sent to the Government of India for sanction.

DAINIK BASUMATI,
Feb. 1st, 1916.

31. The *Dainik Basumati* (Calcutta) of the 1st February strongly deprecates the theory supported by the Health Officer of Calcutta that the heavy infantile mortality of the city is due to early marriage and the *zenana* system. The real cause is poverty and the consequent general insanitariness of the conditions of life. In Surtibagan some people live, eat and sleep in the same room, along with a few ducks and kids. This is possible owing to the remissness of the municipality. As examples of similar remissness one may point to the presence of service-privies near sweetmeat shops, the existence of an adulterated milk-supply and so forth. Let the Municipality attend to these evils and the people themselves may be trusted to do the rest.

DAINIK BASUMATI,
Jan. 27th, 1916.

"There is a joyous look in every tree"—The Resolution on Municipal Administration in Bengal.

32. The *Dainik Basumati* (Calcutta) of the 27th January writes:—

Government's resolution on the municipalities of Bengal seems to have driven the Anglo-Indian Press into ecstasies of delight. Government's remarks about municipalities being averse

to the raising of rates appear to have furnished our well-wishers in the Anglo-Indian Press with a peg whereon to hang much elaborate argument about the Bengali's unfitness for self-government. The greatest fault of our municipal bodies is that they cannot play the butcher in the matter of taxes, and hence our people are branded as unworthy of self-government, incapable of developing any communal feelings, etc., etc. The fun of it all is that these gibes have come from a people in whose country communal feelings are but of yesterday's growth, whereas they have existed in our country, in the shape of panchayats and other institutions, from time immemorial. Next, as regards factions and litigation, are such things a rarity in the British Parliament? Our countrymen serve on municipal and other self-governing boards without hope of any gain in the form of wealth or honours. It is a notorious fact that very few of our municipal councillors are honoured by Government. Has Government rewarded the merits of men like Tarapada Banerji, of Krishnagar, Umes Chandra Ghosh, of Jessore, and Dr. Krishnadhan Ghosh,

of Khulna? No matter what our detractors like the *Statesman*, the *Englishman* and the *Empire* may say, we are sure our countrymen will not cease to do their noble work in municipal institutions, and that Lord Morley's "distant goal" will be reached by them after all. In conclusion, we are happy to find that the resolution rather praises than disparages local self-government in Bengal.

33. The *Hitavadi* (Calcutta) of the 28th January is pleased at the "Enlargement of rights." financial independence recently conceded to the municipalities of Bengal, and hopes that they will not abuse their new powers.

HITAVADI,
Jan. 28th. 1916

34. Referring to the financial independence granted by Lord Carmichael to the Bengal municipalities, the *Dainik Chandrika* (Calcutta) of the 29th January warmly praises His Excellency. It is a step in the right direction and prognosticates the fulfilment of India's aspiration in the matter of self-government.

DAINIK CHANDRIKA,
Jan. 29th 1916.

35. The *Tarjoman* (Calcutta) of the 2nd February, in referring to the circular which the Government of Bengal has issued for the opinion of the Commissioners of Divisions in regard to the granting of free financial control to the municipalities, says that the people must be grateful to the Bengal Government for this favour. Though it is a very small part of self-government, yet it is to be hoped that the people of Bengal will make a good use of the privilege granted to them. The fulfilment of the dream of self-government depends a good deal upon the people themselves. They ought to show Government that they are fit for self-government. On the other hand the paper wants to tell Government that Indians are proving that they are fit for positions of trust.

TARJOMAN
Feb. 2nd. 1916

(f)—*Questions affecting the Land.*

36. A correspondent of the *Moslem Hitaishi* (Calcutta) of the 28th January complains of the reprehensible way in which the Head Mutwalli, the 2nd Mutwalli and the Mir Mokhtar Shaheb are misusing the proceeds of the Kumidpur Waqf Estate for their own benefit. They have been encouraged to this course by the indifference of the local public. They are not giving presents and food to the poor as enjoined by the trust-deed on occasions like the *Muharram*, *Ramzan Sharif*, etc. The *pathsalas* and *maktab* are dragging on a miserable existence. The Head Master has not been paid for three months and the 2nd Master for eleven months. The idea apparently is to force these men to resign, so that the students may leave and the schools be closed. The burning down of the cutcherry room is said to have been effected at the instigation of these Mutwallis. The income of the estate is Rs. 8,000 or Rs. 9,000 annually and the school costs Rs. 1,100 or Rs. 1,200 a year at the utmost. There should thus be a large surplus. Nevertheless, the indebtedness of the estate is increasing and the property is about to be put up to auction for arrears of Government revenue.

MOSLEM HITAISHI,
Jan. 28th 1916.

(g)—*Railways and Communications, including Canals and Irrigation.*

37. The *Medini Bandhab* (Midnapore) of the 24th January draws the attention of the Public Works Department to the "Hijili Tidal Canal." lamentable condition of the lock-gates in the Hijili Tidal Canal. Owing to their not being in proper order water in the fields does not find an easy outlet to the canal; on the contrary, when the canal is full, the salt water from the canal enters into the fields. Much damage is thus done to the crops. The gates are now provided with hinges, but it would be better and safer if they were replaced by screws, so that no one could easily manipulate them to draw in the water either way. Again, gates provided with screws, afford greater facilities for inlet and outlet of water.

MEDINI BANDHAB,
Jan. 24th, 1916.

MEDINI BANDHAV.
Jan. 24th, 1916.

Exortion of water-rates from
poor cultivators in district Midnapore.

38. The *Medini Bandhav* (Midnapore) of the 24th January publishes a letter from one of its correspondents complaining of the deplorable state of the Khagra Canal for want of re-excavation. The channel and the banks are overgrown with jungle, through which the villagers have to pass for want of good roads. To add to their troubles, the hapless villagers of Syunechak, Chakvangle, Nadama, Bantitaki, Maligoda, Gomira, Ratanchak Kotai and Panchapara have been accused by the Canal authorities of stealing water from the canal. The reason of this suspicion was that this year the fields in these villages produced a bumper crop. But this was due not to the water of the canal but to timely rain. Nevertheless, notices in English were served on the illiterate villagers imposing fines on them if they failed to file their objections within three days from the dates of the notices. Before the villagers had time to consult with English-knowing people, the time expired and fines at the rate of 5 annas per acre were imposed. Subsequently the tahsildar told the raiyats that if they executed kabuliyaats agreeing to pay an annual water-rate, the fines would be reduced. Such a state of things is simply astounding. Nothing can be more unjust or oppressive. The canal must be thoroughly re-excavated before the authorities can justly claim any water-rates from the villagers. The attention of the authorities is drawn to the matter.

(h)—General.

BANGALI.
Jan. 26th, 1916.

39. The *Bangali* (Calcutta) of the 26th January writes that Mr. Chamberlain has issued orders that his subscription to *New India* should be discontinued "at once." This is ridiculous as well as tragic. Such impatience does not become a great statesman. Moreover, if the loyalty and aims of Mrs. Besant are suspected, what will be the fate of other journalists in this country?

CALCUTTA SAMACHAR.
Jan. 27th, 1916

40. The *Calcutta Samachar* (Calcutta) of the 27th January says that while in Britain steps are being taken to reduce the administrative expenditure, in poor India the cost of the administration is just as heavy as

before. Britain is a wealthy country. But the cost of the war has demanded this reduction. Cannot the administrative expenditure of India also be reduced?

DAINIK BASUMATI.
Jan. 27th, 1916.

41. The *Dainik Basumati* (Calcutta) of the 27th January writes:—

Bengalis and the public service
in Bihar.

In the course of his reply to the address presented to him by the Bengalis of Bihar, Sir Edward Gait said that he would take special care

to treat all classes of the people of Bihar impartially. What Sir Edward Gait says is very good indeed, and, as the Bengali proverb goes, happy news is always welcome though there may be doubts as to its veracity. But then his predecessor also made a similar promise, and yet during his time Biharis used to be given preference in the matter of admission to public service, as was often proved by the advertisements which appeared in the Press. Thus there was a marked difference between profession and practice. The thing is, our high officials talk very cautiously and make a declaration of impartial policy; but when the time for action comes they cannot shake off their antipathy to Bengalis. The Bengali has served, and served with credit and renown, all over India—in Jaypur, Kashmir, Madras, the Punjab and the United Provinces; but whatever he has accomplished he has accomplished by his skill as a penman and not as a toady. Hence those who appreciate merit like the Bengalis, whereas those who appreciate low *salaams* are averse to them. The Bengali does not doff his shoes before entering the room of his superior officer, nor does he close his umbrella if he meets a European in the street; and so he is an eye-sore to more than one person. The Bihari, who has grown under the Bengali's protection and has imitated the latter as his ideal, has now grown up to be a great man and begun to flout his preceptor. Consequently, within a short time after the creation of the new province of

Bihar, the admission of Bengali boys into schools established with Bengali help is being made difficult and the entrance of Bengalis into public service is being restricted. It is Government's avowed policy to distribute public appointments solely on the standard of merit, but Government officials do not follow this policy. Whatever Sir Edward Gait may say, he has not yet been able to put his profession into practice. Bengalis still labour under a great disadvantage in Bihar. We shall be grateful to Sir Edward Gait if he can prove by deeds what he has said in words.

42. The *Dainik Chandrika* (Calcutta) of the 29th January quotes a Bihari correspondent of the *Amrita Bazar Patrika* of the 20th January on the subject of exclusion of Bengali students from the schools and colleges of Bihar and the refusal to appoint a Bengali to the post of Government Pleader. It is said that Government has issued a circular forbidding the appointment of any Bengali gentlemen to the post of Government pleader. A Bihari Musalman, despite his professed inability to conduct big and complicated cases, was given the post. The paper draws the attention of the Lieutenant-Governor of Bihar and Orissa to this unjust treatment of Bengalis in the new province.

43. The *Bangavasi* (Calcutta) of the 29th January refers to a statement in the *Amrita Bazar Patrika* about the general boycott of domiciled Bengalis in Bihar and Orissa by the schools and in the matter of public employment and about a circular forbidding the employment of Bengalis and Bihari Kayasthas as Government Pleaders in the districts of the province. The paper asks if Sir Edward Gait knows of this circular. His Honour recently spoke of equal treatment for all classes of the population. The matter calls for prompt inquiry.

44. The *Mohammadi* (Calcutta) of the 28th January writes:—
"Retirement and appointment." The Indian public has no voice in the retirement or appointment of the Viceroy, and so, in spite of all their earnest prayers, Lord Hardinge's Viceroyalty is coming to an end. As regards His Excellency's successor, the paper sees no reason either for joy or for sorrow, for Lord Chelmsford's deeds alone will prove whether his selection has been good or not.

45. The *Dainik Basumat* (Calcutta) of the 29th January is glad at the appointment of Mr. P. L. Ray as Additional Legal Remembrancer in charge of criminal prosecution. He is a Barrister of extensive practice in criminal cases and was several times engaged by the Crown and acted as Legal Remembrancer some time ago with credit. He has thus a very intimate knowledge of the methods and ways of the police. Moreover, his knowledge of Bengali will help in minimising expense and inconveniences in various ways. It is hoped that Mr. Ray will justify his appointment.

46. The *Bangavasi* (Calcutta) of the 29th January writes:—
"The image of Hanuman." The *Amrita Bazar Patrika* recently referred to a certain dispute between Hindus and Moslems regarding the use of a tank and a well at the Pisachamochan shrine in Benares city. These disputes brought on some law suits, in all of which the Moslems were defeated. Nevertheless, on the 14th January last, the Joint Magistrate of Benares and certain other officers came and removed the image of Hanuman located here, as its presence gave the Moslems offence.

It is astounding and incredible news. Sir James should take steps to have the image restored to its old position and should inquire what justification there was for this insult to, and act of interference with, the Hindu religion.

47. The *Bangavasi* (Calcutta) of the 29th January refers to certain serious allegations against a Subdivisional Officer in the Sonthal Parganas district, which have been communicated to it by a correspondent. These relate to the forcible employment of raiyats, in spite of their paying road-cess, in the repair of roads, raising of embankments, and also to unprovoked assaults on them. Attempts to bring these grievances to the notice of the Deputy Commissioner at Dumka

DAINIK CHANDRIKA,
Jan. 29th, 1916.

BANGAVASI.
Jan. 29th, 1916.

MOHAMMADI
Jan. 28th, 1916.

DAINIK BASUMATI,
Jan. 29th, 1916.

BANGAVASI,
Jan. 29th, 1916.

BANGAVASI,
Jan. 29th, 1916.

have failed. Let there be an inquiry into the truth or otherwise of this complaint.

TARJOMAN,
Feb. 1st, 1916.

48. The *Tarjoman* (Calcutta) of the 1st February, in referring to a Government *communiqué* in regard to the holding of an Agricultural Conference for the purpose of establishing an Agricultural College says :—

We consider this a good omen for the zamindars in India. We do not, however, understand the intention of Government in this matter. Will the sons of zamindars be taught in this College or will the zamindars and cultivators be taught the practical side of agriculture? We can safely recommend the Lyalpore Agricultural College. But we cannot recommend the establishment of such Colleges in different provinces. Of what practical use has it proved to zamindars and cultivators? To them the College is a negligible factor. Its existence has no value in their eyes. Under the present circumstances in India the principle of agricultural education should be the creation of a desire among zamindars and cultivators to work on improved methods. Agricultural farms should be established, where demonstrations may be given regarding the use of improved machinery and also about the increased production of wheat, sugarcane, etc. These farms should be really schools where the sons of cultivators may actually receive a sound training up to the middle matriculation course in agriculture. The syllabus should be so framed that the students may acquire a complete knowledge of everything concerning land. If Government wants to impart agricultural education on these lines then we are ready to support its proposal most enthusiastically.

III.—LEGISLATION.

BANGALI,
Jan. 28th, 1916.

49. The *Bangali* (Calcutta) of the 28th January writes that the Indian Medical Bogus Degrees Bill provides that quacks may practise their profession, but may not write prescriptions. This is curious. It is like the pound of flesh without the drop of blood, in the Merchant of Venice. What is a doctor to be summoned for, if he is not to be permitted to write prescriptions?

The Indian Medical Bogus Degree Bill.

50. The *Bangali* (Calcutta) of the 29th January views the Indian Medical Bogus Degrees Bill with great alarm and remarks that it will serve to make medical practitioners scarce and be the cause of a large number of men dying for want of medical treatment. In this poor country there are very few people who can afford to call in doctors charging high fees, and the majority of the people have to be content with medical practitioners, who though not holding any degrees, are cheap and whose treatment is often as successful as that of "qualified" doctors. If the Government medical institutions could have turned out doctors in sufficient numbers, there would have been nothing to say. But things being what they are, the paper must say that the Bill is a wolf in sheep's clothing.

TARJOMAN,
Feb. 1st 1916.

51. The *Tarjoman* (Calcutta) of the 1st February draws the attention of Government to the meeting which was held last Thursday to protest against the Indian Medical Bogus Degrees Bill. The Bill is calculated to prejudice the medical profession in India, and especially those who pass out from private medical Colleges. In view of this the paper fails to understand what the intention of Government is in taking up this Bill during the continuance of the war against the principle adopted by Lord Hardinge that no contentious legislation will be dealt with so long as the war lasts.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

HITAVADI
Jan. 28th, 1916.

52. The *Hitavadi* (Calcutta) of the 28th January publishes a letter complaining of the prevalence of famine in the villages of Chhatardihi, Khanni, Debgram, Nutangram, Paire, etc., in the Bankura district. In the village of Sanabandh, there are

two Brahman families in sore distress, one of the Brahmans being aged 80. There is another case, that of Sri Nath Das, who is ailing and almost starving. Another man, Gada Lohari, is also starving and ill.

VI.—MISCELLANEOUS.

53. The *Dainik Bharat Mitra* (Calcutta) of the 28th January gives a Situation of the war. general review of the situation of the war on all the fronts.

54. The *Dainik Basumati* (Calcutta) of the 26th January says that the "Greece." relations of Greece with the allied Powers still continue rather strained, judging from the fact

that the Allies consider it necessary occasionally to take possession of and search special tracts of Greek territory. But the possession of Corfu has been carried out by the Allies without provoking much protest from Greece. Probably she could not make any strong objection when the Allies found that extensive preparations for a submarine base had been made there by Germany.

The enemy all this time have refrained from attacking Salonika. What the future of Salonika will be, it is impossible to conjecture. Probably there will not be any serious trouble in Greece for some time to come since both sides are apparently willing to put up with losses and inconveniences without effective protest.

55. The *Dainik Bharat Mitra* (Calcutta) of the 26th January says that The enemy submarines. raids by German submarines have been of frequent occurrence, but up to this time it is not known

whence they come or where they get their supply of petrol from. It is not possible for them to get petrol from Austria or Germany for the purpose of committing raids in the Mediterranean. Even from a military standpoint this is next to impossible. For, with a view to the convenience of submarines, bases are created at a spot near their field of operation. The question now is, where are these bases?

The British fleet is keeping a very close watch on the Greek islands.

It is to be hoped that matters will assume the same calm appearance as in the North Sea and that there will not be any further submarine raids. In the writer's opinion the placing of a net at the mouth of the Dardanelles, just as has been done at Gibraltar, is not an impossible feat for the allied seamen.

56. The *Dainik Basumati* (Calcutta) of the 26th January writes that

"The root-principles of the war." Germany started this war (1) in order to find a place for herself under the sun and establish the freedom of the seas which are now dominated by

the British Navy, to her own detriment as she feels; and (2) to establish a hegemony of the Teutonic races so as to destroy the growing predominance of the Slav races in Europe. In order to secure the first object she sought to capture the French coast up to Havre and Calais, so that she might close the English Channel—the great maritime highway of the English mercantile marine and the British Navy. She failed in that purpose and then turned her attention to her second object. She conquered large parts of Russian territory, by fraud or force asserted her supremacy over the Balkan States, where Russian influence had long been paramount, and then through Turkey thought of striking a blow at the outlying and comparatively valuable parts of the Russian and British Empires, like Turkisthan, Egypt and India. Thus it appears that the present preparations for a German aggressive in Palestine and Mesopotamia are the result of deliberate calculation and not of any accidental happenings. Of course, England and Russia are also trying to thwart the German preparations in these regions. Russia has already defeated the Turks in the Caucasus, the Allies are making strenuous efforts in the western front to keep as many Germans employed there as possible and compel them to slacken their preparations in Asia. But all the same there can be no doubt that the German preparations in Asia are on an immense scale. The future interest in the war will centre in this region. Whether, however, God will grant Germany fulfilment of her mad aspirations, He alone knows.

DAINIK BHARAT
MITRA,
Jan. 28th, 1916.

DAINIK BASUMATI,
Jan. 26th, 1916.

DAINIK BHARAT
MITRA
Jan. 26th, 1916.

DAINIK BASUMATI,
Jan. 26th, 1916.

IQDAM.
Jan. 27th, 1916.

57. The *Iqdam* (Calcutta) of the 27th January says :—

" We never expected this from this old weak reed."

Our readers probably remember that the details which were published about the sinking of the *Persia* did not include the nationality of the submarine which sank her. It was generally supposed that it was Austrian. Probably our readers will be surprised to read in to-day's issue that it was a Turkish submarine and not an Austrian submarine which perpetrated this outrage against international laws. It is highly surprising that an English mail boat, which goes under the protection of a man-of-war through the Mediterranean Sea, should have fallen a victim to a Turkish cruiser.

NAYAK.
Jan. 27th, 1916.

58. The *Nayak* (Calcutta) of the 27th January has the following :—

"The significance of the war."

In the chapter named *Santiparva* in the *Mahabharata*, the great warrior, Bhishma, says

that the fighting spirit is the soul of a nation and that the nation which is devoid of this spirit degenerates before long. War is necessary to keep this spirit alive, and it is because our ancient sages knew this fact that they recommended the undertaking of campaigns of conquest as the prime duty of Kshatriyas. Fighting is to the Kshatriya his sole occupation in life. Again, in the *Banaparva* chapter of the same epic, Yudhishthira says that though fighting is the Kshatriya's occupation, internecine quarrel is not. The Kshatriya, who incites any war which leads to the destruction of his kith and kin and threatens the extinction of his own race, commits a sin. It is for this reason that he was anxious to have peace with Duryodhana and wanted war only when all overtures for peace had failed.

These, then, are the opinions held by two great men of India, who were warriors and statesmen alike. Not Bhishma alone, but Sri Krishna also considered fighting as a great duty. From this point of view, the war in Europe will do much good to the white people of Europe. The war will wash off from Europe's body the accumulated dirt of luxury which has been there for a century, purge it of all sin and remove all inertia. Europe will obtain a new life and be infused with a new spirit. But this war is an internecine one, for the German, the English and the Russian are all kinsmen. It is a war not of kings but of nations, and one nation is trying to make itself supreme in the world after annihilating the others. Germany has plainly said that she will never be able to become great if she is pressed on two sides by England and Russia, and that she must, therefore, annihilate them both. A diabolical hatred and animosity has, with this object, been incited in the minds of the German people against England and Russia, and it is to this purpose that the entire population of Germany have devoted themselves for the last 40 years, during the whole of which time they have prepared themselves for war. And their efforts have been attended with some amount of success, for the entire tract of land from Belgium to Baghdad is now under Germany's control. The war is meant for the total annihilation of one of the contending sides. The contest will never end until the German nation is annihilated. On the other hand, Germany will not sheathe her sword until she can establish her sway over that part of the world lying between the Atlantic Ocean and the Indian Ocean. Hence one must call this war a contest for internecine destruction. The white Christian races of Europe are wasting away their own strength in this destructive war. And this, according to Yudhishthira, is a sign of total extinction. The great Kurukshetra war destroyed the fighting spirit in India, heralded in the Kali Yuga and marked the beginning of our degeneration and perpetual bondage. Who knows what the fate of Europe will be !

In Asia Japan has awoken. The Japanese have defeated the Russians and are equal to the foremost nations of Europe. Japan's example is slowly rousing China who has shaken off her old lethargy and will be fully awake in perhaps another ten years. The contact with Germany and the training received at the hands of German military officers have enabled the Turks, the Kurds, the Arabs and other Muhammadan peoples to form an idea of their own power. As a result of the present war all the Musalman peoples living between Constantinople and Kabul will awake. They have now learnt to appreciate the value of unity and will now make a united effort to rise. India

exists in the centre of Southern Asia to keep up the balance between the yellow races of East Asia and the Musalmans and Jews of West Asia. When Europe becomes weakened by the war, Japan and China on one side and the Musalmans of West Asia on the other will try to rise—Pan-Islamism and the “Yellow Peril” will both try to assert themselves. To hold them in check, India will have to be aroused, and Providence has entrusted England with the task of awakening her. It is because England had so long neglected to perform this task that Japan has risen high on one side and the Musalmans of West Asia are rising with German help on the other. If India had retained her fighting spirit at the present day, Germany would have never dared to attack the British, and the war in Europe would have never taken place. But let bygones be bygones. The gigantic preparations which Britain is making for self-defence lead us to think that she will be victorious in the long run. If, along with the vast preparations that are being made, the virtues of self-restraint and self-sacrifice that are being developed, and the martial spirit that is being fostered in Europe, the peoples of India regardless of colour and creed are aroused, the British nation will have nothing to fear from the “Yellow Peril” or Pan-Islamism. To none but India will the task of keeping these two within their proper bounds be possible. Even when Great Britain will be victorious in this terrible suicidal war she will become quite worn out like the Pandavas after the Kurukshetra war, and the two forces in Asia mentioned above may take advantage of her exhaustion and raise their heads. If India be prepared for this contingency, she will be able to keep both of them under control and give the victorious white nation of Europe some time for rest. Indians can and will never turn against the English. And they have given ample proof of this fact ever since the beginning of the war. If England can see her way to trust the people of India and arouse in them once again the martial spirit they have lost, it will be conducive to the welfare of both herself and India. The idea is present in our mind night and day, and so we have voiced it quite frankly. But will our rulers listen to us?

59. The *Dainik Chandrika* (Calcutta) of the 28th January writes that “The day of reckoning is approaching.” Germany has recently tried to show renewed activity in France and Flanders, but the Allies have successfully curbed her attempts at aggression.

DAINIK CHANDRIKA,
Jan. 28th, 1916.

In the Caucasus, the Russians under the Grand Duke Nicholas have begun a successful offensive against Turkey and at the same time the Czar's forces are now advancing in Galicia and Bukovina. These Russian successes have alarmed Austria and Germany into withdrawing all their forces in the Balkans which were meant to ultimately threaten the Suez Canal and Baghdad. The Austro-German pressure in the Balkans being thus partly relieved, the allied forces at Salonika, who have been all the time strengthening their position there, may soon find it practicable to join hands with the Italian troops which are being landed in Albania, and between them make a determined attempt to clear Serbia of the enemy's forces.

The English have made big preparations for the defence of Egypt. The success of the Russians in capturing Erzeroon and Trebizon shows that they will soon join hands with the British Expeditionary Force in Mesopotamia and help in the conquest of Asia Minor. Then Turkey will be forced to sue for peace separately. Already panic prevails at Constantinople and Enver Pasha's enemies are increasing in numbers. Indeed, he has taken to secretly murdering his opponents to get them out of the way.

In the meantime the great British preparation for an offensive will mature in spring and then, with the assistance of her Allies, the struggle will be fought out to a successful issue. So, with Mr. Lloyd George, we may confidently say: “Our victory is undoubted.”

60. The *Hitavadi* (Calcutta) of the 28th January speaks of the scarcity of news from Mesopotamia and refers to the recent capture of the Turkish position at Shekhshah by General Aylmer. Probably the Turks will again oppose him before he joins hands with General Townsend at Kut-el-Amara. When Baghdad falls into the hands of Britain, a junction will be effected between the British and Russian forces and all fears of opposition

HITAVADI,
Jan. 28th, 1916.

from the enemy in Mesopotamia will vanish. The withdrawal from Gallipoli has made it possible to strengthen the forces in Mesopotamia and hence brisk fighting may be expected in this region.

MOSLEM HITAISHI,
Jan. 28th, 1916.

61. The *Moslem Hitaishi* (Calcutta) of the 28th January writes that recent reports indicate that Russia has completely asserted her authority in North and Western Persia. If now she can expel the insurgents from Kermanshah, she can soon join hands with the British in Mesopotamia. The rebels are not likely to face her again openly but may harass her forces occasionally from behind. It is not known how the insurgents at Ispahan are faring. The Russian forces were last said to be at Kavanga, which they had captured, showing that they were *en route* to Kermanshah.

BASUMATI,
Jan. 29th, 1916.

62. The *Basumati* (Calcutta) of the 29th January writes that the people of the United States of America are pre-eminently a people bent on making money. Hence, during this war, they have steadily adhered to a policy of

"Money is not the highest object of existence."

peace at any price. They ignored Belgium's appeal for redress, when her treaty-rights were violated by Germany. Yet upon the maintenance of such treaty-rights, the continued peace of the world depends. They have also looked on passively at crimes like the sinking of the *Lusitania* and the murder of Miss Cavell. The fact is, the United States at present is the foremost commercial Power. She has plenty of influence, and if she had made a good use of that influence, she could have prevented Germany from many acts of wrong and outrage. President Wilson recently congratulated Americans on the continuance of peace they were enjoying. In utter defiance of facts, he claimed that his Government had kept their own rights and those of mankind generally unimpaired. We are used to hearing half truths and untruths from public men, but it is rarely our misfortune to listen to such a falsehood as this uttered by President Wilson. Germany is telling many lies but she is acting in self-defence; whereas America is resorting to lies for the gratification of her avaricious instincts. The truth is, she regards money-grabbing as the highest object of her existence. The uninterrupted safety of life and property is among the foremost of human rights. When Belgium was deprived of that right, what protest did America make? When Germany violated the treaty-rights of Belgium—to which Germany herself had been a party—what protest did America make? How then can Mr. Wilson, with extraordinary arrogance, claim to have defended the rights of mankind?

The fact is, America finds in the extremity of Europe her own opportunity. She has sacrificed her manly feelings at the altar of avarice. If she had stopped all supplies to Germany at the outset, Germany could not have carried on the struggle and Europe would have been saved. As it is, she chose to disregard the welfare of humanity in general in the interests of her own pecuniary gains. The shopkeeping instinct has killed the nobler attributes of her mind. Her conduct proves the wisdom of the Hindu system of social organisation, which leaving money-making as the peculiar function for the Vaisyas was careful to make the real leaders of society, the Brahmins, utterly impervious to its charms. Brahmins were taught to regard money as a source of mischief. The ruler of the United States, on the other hand, regards money-making as the highest object of human existence.

RESALAT,
Jan. 30th, 1916.

63. The *Resalat* (Calcutta) of the 30th January says that lakhs of men have lost their lives since the outbreak of war. The present state of the war. None can say how and when the war will end. But the letter dated the 31st December 1915, coming from the London correspondent of the *Englishman* throws light on the state of the war, from which something can be gleaned as to the aspect it will assume in future.

DAINIK BHARAT
MITRA,
Jan. 30th, 1916.

64. The *Dainik Bharat Mitra* (Calcutta) of the 30th January says that no one can doubt that the blockade of Germany is indispensably necessary. The paper says that the attitude of neutral countries towards this blockade should be taken note of by the British Foreign Office, which should act with great care at this juncture.

65. The *Iqdam* (Calcutta) of the 31st January says that there is evidence enough to show that Greek officers are making arrangements for attacks upon the allied line of

defence. A correspondent speaks with certainty about these secret arrangements and of the stationing of Greek guards at certain places on the Gulf of Salonika. This shows that the allied lines are in danger. The arrival of German reinforcements have brought about these secret arrangements.

The Allies have arrested the German, Austrian Bulgarian and Turkish Consuls. Greece has thought fit to protest against this action as she considers it a violation of her sovereign rights. The Allies do not care for this protest. German airmen have dropped bombs in Salonika. We think that Greece must have considered this objectionable.

From the day that the Allies have stepped into Salonika by force, German spies have flocked there in large numbers. It is ridiculous on the part of Greece to expect that the Allies will allow the hostile Consuls to remain within their military sphere of operations. The Greek objection is altogether meaningless. The Allies have taken strict action against the Greek spies. The safeguarding of allied interests is far more important than the so-called violation of Greek sovereignty.

66. The *Iqdam* (Calcutta) of the 31st January says:—

The Great European war and naval fight.

This war has now lasted for over a year and five months. At first it was thought that the great battles of this war would be fought on the sea, but though some time has passed and the war is now raging furiously over a large tract of land extending from east to west, yet very few engagements have taken place on the sea.

Even if we accept as a naval engagement the Dardanelles campaign, which by itself was a great engagement, we can say that no such big battles have yet taken place on the sea as have been fought on the land. The present war in Europe has thrown into the shade all battles of the past.

At the commencement of the war the North Sea and the terrific waves of the Pacific Ocean did not remain without their share of wrecks and bloody corpses. The most remarkable thing in Europe during the last quarter of a century was the increase of naval power, which was the chief source of England's supremacy. Though no decisive battles have yet been fought, yet certain unforgettable events have taken place.

We want to place before our readers a series of articles giving a connected history of the events of the war so as to furnish them with a complete picture of it with the help of our memory as well as what American and British authors have written on the subject.

During the last 25 years England has devoted her attention mainly to the improvement of the navy, her object being to maintain connection with her distant possessions beyond the seas. Parties in Parliament which were in opposition to the naval programme were always defeated. So England became the possessor of an unrivalled navy. Her Dreadnoughts had no equals.

Germany first turned her attention to naval supremacy in 1900 and the German Ministers induced the Parliament to vote supplies for naval expenditure. They impressed upon that body the necessity of increasing the military expenditure.

The German Parliament paid special attention to this in 1901, when the new expansion of her universal trade and commerce commenced. It does not appear that she has, like England, spent much money on Dreadnoughts; she has considered it sufficient to increase torpedo craft.

67. The *Iqdam* (Calcutta) of the 31st January publishes a map showing the respective positions of Persia, Afghanistan, Irak-Arab and Asia Minor and then goes

Persia and Irak-Arab. on to say that this will make it clear that Muhammadan countries are all contiguous to one another. Unfortunately the war has spread to the Moslem countries and have placed the Governments of those countries in suspense. It is, however, a good thing that the British Government has notified that the holy places of Islam will be protected. This has to some extent put at rest the perturbations of Moslems. They, however, regret that their Moslem

IQDAM.
Jan. 31st, 1916.

IQDAM.
Jan. 31st, 1916.

IQDAM.
Jan. 31st, 1916.

brethren are fighting with the British Government and have thus involved themselves in difficulties.

The German intrigues in Persia have come to an end. They have united the Persian Gendarmerie, which are officered by Swedes. This Gendarmerie was organised to keep the internal peace in Persia. Coming under the influence of the Germans they rebelled and took possession Hamadan, but the Russian forces from Teharan have expelled them from Kum and other places. The Gendarmerie has been reinforced by Turkish and German officers and some of the wandering tribes have also joined them in this rebellion. Reuter has lately informed us of the defeat of these rebels. The north of Persia is considered to be within the Russian sphere of influence and the south, under the British. The Shah of Persia has been reigning in peace since the abdication and exile of his father. Of course, there were certain internal disturbances. But, thanks to Russian and British intervention, these were all put down. But now Germany has made things hot for the Shah. She has brought about a rebellion of his forces. The result of supplying it with arms has been that the Russians have been forced to send in their forces to punish the rebels. We are not aware whether British forces are participating with the Russians or are engaged in the Irak-Arab region. Mr. Chamberlain himself is equally in the dark on the point. He said that "he had no knowledge of joint action of the British Irak-Arab forces and Russian forces."

DAINIK BASUMATI,
Feb. 1st, 1916.

NAYAK,
Jan. 25th, 1916.

CHARU MIHIR,
Jan. 25th, 1916.

68. The *Dainik Basumati* (Calcutta) of the 1st February writes that France—Belgium.

Germany having failed to expel the allied forces from the Balkans, is trying to exert renewed

pressure in France and Flanders so as to annoy the Allies. But the Allies in these regions are well prepared for all German efforts at aggression. To attain success here Germany will have to sacrifice a large number of men which will make her defeat inevitable. Even as it is, the losses Germany is incurring in this renewed activity are quite incommensurate with her gains.

69. The *Nayak* (Calcutta) of the 25th January is very glad to learn that

"Self-restraint in England." England is going to prohibit the import of articles of luxury and the lavish use of petrol in motor-cars.

This shows that the English are at last coming to their senses and the paper asks the Babu community in India, who are prone to ape everything English, to imitate this noble example. When Europe had peace and when the riches of the whole world were finding their way into her coffers, her people used to think that they would always pass their days in ease and comfort and used to scoff at the simple habits of the Hindus. But now times are changed. As for England, the war is making a heavy drain on her money, much of which is enriching other countries, and her people will before long have to pay perhaps a half of their income as taxes. It is high time, therefore, that they should live in the strictest economy, and as mere advice is of no avail, the English Government is going to pass a law. The nation which can live a simple life can come off victorious in the struggle for existence. The Hindus have done so and that is why they are existing to-day. Unfortunately, English education and Western civilisation have done much to bring about a degeneration of the Hindus. The paper, therefore, again exhorts the people of India to give up using imported articles of luxury and lead simple lives like their ancestors who used to consider it a sin to use *Bilati* goods.

70. The *Charu Mihir* (Mymensingh) of the 25th January is surprised and pained at Mr. Lyon's recent speech at the

"The progress of the country." Students' Hall at College Square. The Government which limits its function merely to keeping the peace is a barbarous Government. Civilised Governments discharge other functions also. Moreover it is correct to say that the welfare of the people rests with themselves only when the Government is indigenous and the interests of the Government and the people are identical. In India conditions are different. We are pleased to see Mr. Lyon praising the Ramkrishna Mission, but can it be that he does not know how students rendering social service in these and other kindred societies are harassed by the police as political suspects. The District Administration Committee even made reflections on this Ram Krishna Mission.

71. We find, writes the *Dainik Chandrika* (Calcutta) of the 26th January, that one of our Anglo-Indian contemporaries "How is this?" has grown quite furious at the recent students'

strikes in Calcutta and has described the Bengali student community as a most unruly and treacherous set of young men who take part in anarchical propaganda, threaten their teachers and bring disgrace upon the entire people of Bengal. The paper has also had a fling at the leaders of the Bengali community who, it says, are as bad as the students. We ask Government to consider the mischief that such unjust and irresponsible remarks may do. We fail to find any justification for branding a whole nation for the fault of a few young men and of scenting anarchism in the recent students' strikes. But, then, our contemporary has never been remarkable for any love for Bengalis. We may tell the paper that these students are not "incipient anarchists" as it describes them, and that ever since the most ancient times the Indian student has been famous for his affection and respect towards his preceptors.

72. The *Mohammadi* (Calcutta) of the 28th January writes:—

"The unrest in the country." There is unrest all over the country and wailings are to be heard everywhere. One now hears of political assassinations every week, and dacoities and robberies have become almost the order of the day. As soon as one takes up the morning's paper one reads of one or two terrible dacoities. There is no doubt that the situation is becoming more deplorable every day and that, thanks to the worthlessness and want of foresight of the police, the anarchists are gradually becoming bolder and more impudent. Proofs of the worthlessness of the police are to be found every day, and their want of foresight is also a thing which deserves serious consideration. The other day a highly educated Hindu gentleman told us that it is the espionage of the police and their paid spies that was inciting young men more than anything else. This is true no doubt, but is it possible for young men to show such cunning and to devise fresh schemes every day? We should think that many older men are in the business also. Another alarming fact connected with the matter is that the public in this country seem to relish these reports and to read and talk about them with avidity. We cannot exactly say how far all this is a proof of their disloyalty, but it is undoubtedly a sign of their animosity against the police. The public and the police have no love for each other and this is the main source of the mischief. Besides, the laws which have of late been enacted in this country cannot but create in the minds of the people a keen feeling of injury. The Government have by a law completely destroyed the liberty of the Press. Men, who are respected and adored by a large section of the people as their leaders, are being arrested and interned without any trial, and laws are being readily framed to support such unjust acts. Even the anarchical assassin, who fires his revolver at the head of the executive in Bengal, is being placed before a law-court and given an opportunity to defend himself. The dacoit, the thief and the man who has committed rape are all being formally tried and given facilities for appealing to the highest tribunal in the province and proving their innocence. On the other hand, respectable gentlemen, who are held in high esteem, are being arrested, and neither are the police being compelled to prove their guilt, nor are they being allowed a chance of defending themselves. The Criminal Investigation Department or the Press Censor has but to find fault with an Indian newspaper and forthwith a thunderbolt is hurled at its head and it is ordered to furnish a security of a thousand and five hundred rupees. The person accused does not know what offence he has been charged with; it is not incumbent on his accusers to give evidence in support of the charge; nor is he (the accused) given an opportunity to defend himself. Is not all this creating in the public mind a keen feeling of injury? A careful study of the present situation in the country is sure to convince one of its disastrous consequences. Then, again, the louder are the public crying for a relaxation of the Arms Act the more rigorously is it being applied. We hear that in certain districts persons possessing guns have been prohibited from taking them out of their villages. The anarchists, however, are throwing dust into the eyes of the police, providing themselves plentifully with firearms with which they are committing

DAINIK CHANDRIKA,
Jan. 26th, 1916.

MOHAMMADI,
Jan. 28th 1916.

dacoities and murders, while we their helpless victims, are persecuted by the police. Some of our English contemporaries do not even hesitate to call us cowards. True, we have become cowards, but may we ask what is the reason of this degeneration? It is yet to be proved whether, without being armed with a revolver, any member of the White Press can present a bold front to the dacoits' bullets. So the charge of cowardice does not affect the people of this country at all. However, what with the worthlessness of the police, and what with our officials' want of foresight, the situation is going from bad to worse. Careful steps should now be taken to root out the mischief. If Government thinks that much good will be done if it can win over a few Munshis and Maulvis and make them its faithful henchmen or if it can subsidise a few newspapers, we must ask it to disabuse its mind of the idea. No value is nowadays attached to the opinions of such men in our country. Let Government seek the counsel of leading men in our country who are truthful, frank, and honestly loyal. Let it ascertain what the malady really is and what is its cause. Let it make minute enquiries whether or not repressive rule is doing more harm than good, whether or not its flattering flunkeys are concealing the truth, and whether or not the remarks made by the unfortunate men who have been punished for their outspokenness are now proving to be true. Let it consider whether any reforms are required in the administration in order to restore peace to the country and to keep the public, including the educated section of it, contented. Let Government ascertain what the aspirations and fond desires of Hindus and Musalmans are. Let it trust the people. This is what we pray for. Our officials are all well known for their statesmanship and foresight. And lastly, we would remind Government of the fact that trust can never be had in return for distrust, and that trust naturally begets trust.

TARJOMAN.
Jan. 28th, 1916.

73. The *Tarjoman* (Calcutta) of the 28th January has an article on the subject noted on the margin. It commences by quoting a few sentences from the speech of Mr. Mazharul Huq in which he appeals to the Moslem public to help and co-operate with Government and not to place obstacles in its way. The paper asserts that after reading Mr. Huq's pronouncement no one will say that the Moslems do not think of the difficulties of Government and that they create such agitations as are likely to embarrass the Government.

Continuing, the paper states that the present war is a tremendous event, which has not only changed the map of the world and altered the balance of power, but has also affected the literature and thought of the world.

The paper then goes on to say that there are a thousand and one questions in India which can embarrass Government. Considering the situation created by the war, it is not desirable to publish anything which may be of interest to the enemy. Barring this we may raise questions which can safely be dealt with. According to Mr. Mazharul Huq it is not objectionable to set our house in order against the coming changes. But suppose, for instance, that Indians demand self-government all at once. That would be certainly against the interests of Government. But there are no communities in India so shortsighted as to demand such an impossible thing. The same may be said about the Defence of India Act, which is against the principles of British administration, but in critical times such as these Government has to adopt such measures. Nevertheless, we may criticise the measure when we think it is not being properly administered.

IQDAM.
Jan. 27th, 1916.

74. The *Iqdam* (Calcutta) of the 27th January, after quoting a few lines from Sir James Meston's speech, says:—

Sir James Meston's kindness to the Shia brethren.

In our yesterday's issue we expressed the opinion that though Sir James Meston had tried his best to hide his real sentiments he was not quite successful in the attempt. He declared that he was not giving expression to the ideas he did with a view to creating differences of opinion between the different communities. We have no reason to contradict this statement, but we must all the same look a little closely into the Shia address and Sir James Meston's reply thereto.

Sir James Meston's speech may be summed up as follows :—

- (1) Your intention is to start a college where only Shia students may receive education.
- (2) In the existing colleges there is no arrangement for giving religious education, so you want that in the proposed college education should be given according to your beliefs.
- (3) If you can settle all differences of opinion and overcome opposition, I assure you of the warm support of the United Provinces Government.

The strange portals of good news were opened for the Shias on the 15th of this month, and it was a rain of mercy that was showered from the skies upon a portion of the Moslem community in this unfortunate country. We have to see whether the promises that were made to our brethren were in response to their demands or whether the " river of mercy " rose by itself and left signs and traces of foam on the bank. For this purpose we consider it necessary that a copy of the memorable address of the Nawab of Rampur which was read on this occasion should be placed before our readers. If they take the trouble to refer to our issue of the 23rd January, on page 7 they will find the following sentences :—

"Our object is to start such a college, where, along with modern arts and technique, a knowledge of Eastern morals and religion would be imparted in such a way that after some time students would be able to enter different trades and professions and earn their living with ease and comfort. But to those who have the ability to finish their education, such instruction would be given as would enable them to stand shoulder to shoulder with their fellow-countrymen."

Read these sentences from beginning to end and you will not find a single word which is calculated to create differences. We are at a loss as to what to say to a Lieutenant-Governor who expresses himself as follows, because of his great sympathy for the Shia sect, in spite of the fact that he is plainly told that the foundation of the proposed college does not aim at any disruption of the Moslem community. "In my opinion," says Sir James Meston, "your object is to found a college where only Shia students may get their education." What are we to say to a Lieutenant-Governor who at the time of delivering his discourse says nothing beyond this, "that as there is no arrangement for religious education in the existing colleges, you want to give them education according to your particular beliefs"?

When the patron of the Aligarh College himself declares that in the existing colleges there is no arrangement for religious education, can he be given credit for fully discharging his duties in regard to that college?

We cannot, however, help doing justice to one trait of Sir James Meston's character. When he goes to the Sunnis, he becomes a high-class Sunni, and when he accepts an invitation to preside over a Shia conference there is nothing to distinguish him from a Shia.

"My beloved is alike in her treatment with everyone. With me she drank wine and with the religious man said her prayers."

75. Babu Probodh Chandra De, writing about *Swadeshi* in the *Hitavadi* (Calcutta) of the 28th January, calls for the abandonment of free trade and the imposition of heavy

protective duties in India against all countries other than the United Kingdom. As a matter of loyalty he would not protect India against England. England has founded her colonial Empire for the expansion of trade and it would not be practical politics to call for protection against her. But let Indians enjoy strict protection against all other countries.

76. The *Dainik Bharat Mitra* (Calcutta) of the 27th January, in referring to the French Government's invitation to its Indian subjects to enlist in the French army, says that the Government of India should place the same confidence in their subjects as the French Government has placed in theirs. This would satisfy the Indians and bring the war to a speedy end.

HITAVADI

Jan. 28th, 1916.

HITAVADI

Jan. 28th, 1916.

DAINIK BHARAT

MITRA

Jan. 27th, 1916.

CALCUTTA SAMACHAR,
 Jan. 27th, 1916.

BANGALI,
 Jan. 27th, 1916.

BANGAVASI,
 Jan. 29th, 1916.

DAINIK BASUMATI,
 Jan. 31st, 1916

TARJOMAN,
 Feb. 1st, 1916.

77. Referring to the same subject, the *Calcutta Samachar* (Calcutta) of the 27th January says that the inhabitants of French India,

enjoy rights similar to those enjoyed by citizens in France and Portugal, respectively. It urges upon the British Government the necessity for treating her subjects in India quite as liberally and place them on a footing of equality.

78. Referring to the decree of the President of the French Republic granting the Indian French subjects of Chandernagore the right to enlist as volunteers, the *Bangali* (Calcutta) of the 27th January says :—

Right to enlist as volunteers in French Chandernagore.

This news will cause both happiness and discontent in the country. In British India, Indians are refused this privilege while our fellow-countrymen in French India have got it without asking. We hope Indians in the French dominions will gladly avail themselves of this opportunity. When will such a day come to us?

79. The *Bangavasi* (Calcutta) of the 29th January points out how the "A call to military service." French Government has recently called on the Bengali inhabitants of Chandernagore to volunteer for active service in Europe and expresses regret that the British Government has so far done nothing to enlist Bengalis in the army.

80. The *Dainik Basumati* (Calcutta) of the 31st January refers to Sir Edward Gait's recent speech on the subject of the recruitment of sepoys from Bihar and points out that sepoys were recruited from Bengal also in the early days of British rule. Cannot the practice be revived now? Bengalis will welcome the opportunity of serving their King and proving their courage.

81. The *Tarjoman* (Calcutta) of the 1st February fully supports the proposal for giving an all-India address to Lord Hardinge at the time of his handing over charge of his office as Viceroy of India at Bombay. It also says that Lord Hardinge will carry the blessings of the 300 millions of India who still pray earnestly for the extension of his term of Viceroyalty although his successor's name has been announced.

RAJENDRA CHANDRA SASTRI,
 Bengali Translator to Government.
 BENGALI TRANSLATOR'S OFFICE,
 The 5th February 1916.

CONFIDENTIAL

No. 6 of 1916.

REPORT (PART II)

ON

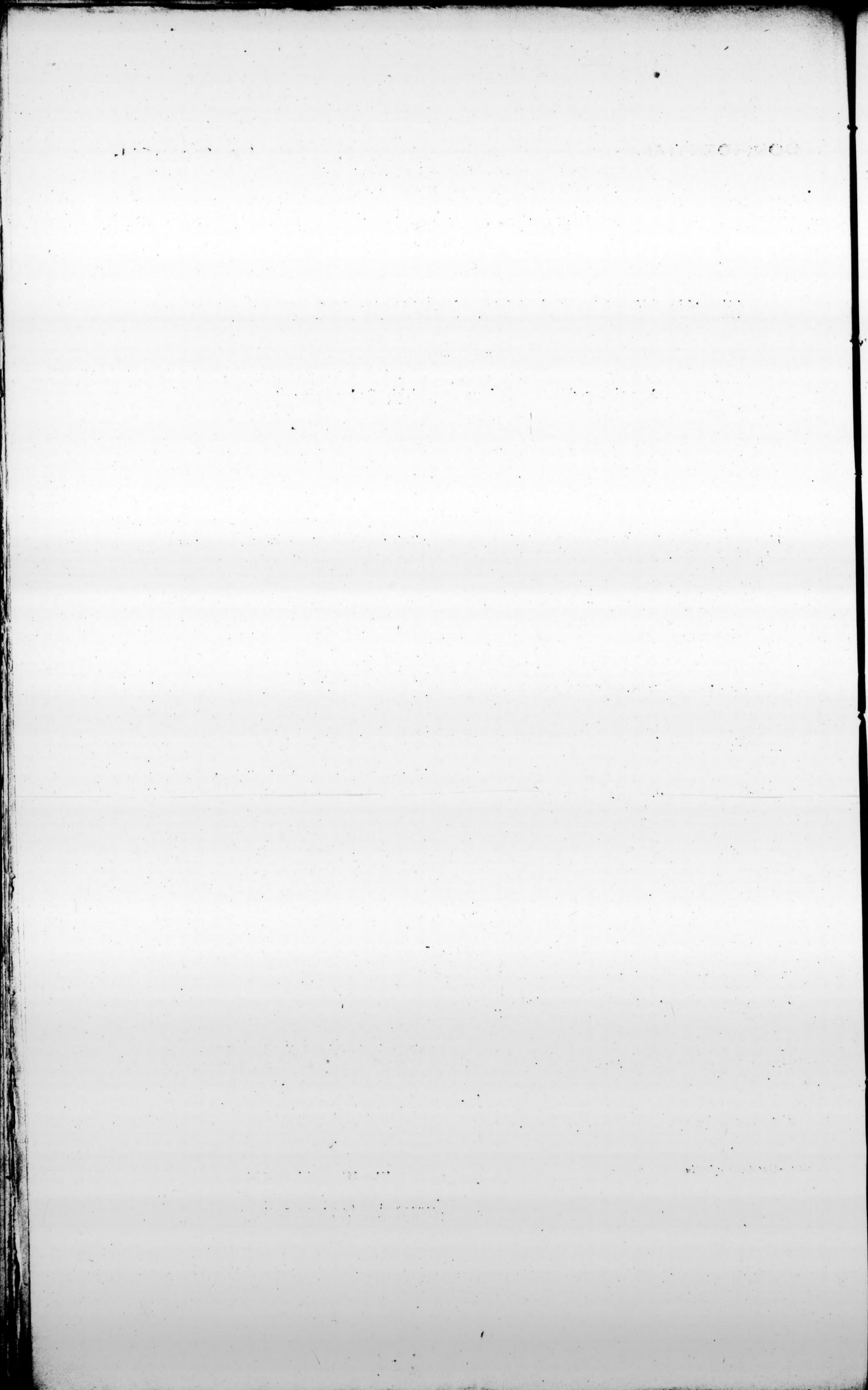
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 5th February 1916.

CONTENTS.

	PAGE.		PAGE.
List of Indian-owned English newspapers received and dealt with by the Bengal Intelligence Branch	57	(g)— <i>Railways and Communications, including Canals and Irrigation—</i>	
		Nil.	
I.—FOREIGN POLITICS.		(h)—<i>General—</i>	
Nil.		Bhojepurian recruits for the army	61
II.—HOME ADMINISTRATION.		Internment	62
(a)— <i>Police—</i>		Indispensability of self-government	ib.
Lord Carmichael at Dacca	59	Is arming the people futile ?	ib.
(b)— <i>Working of the Courts—</i>		Crime and its remedy	63
Nil.		Internment under the Defence Act	ib.
(c)— <i>Jails—</i>		Ditto ditto	64
Nil.		Is internment any remedy for the disease ?	ib.
(d)— <i>Education—</i>		Volunteering in India	65
Discipline in educational institutions	59		
Lord Carmichael's Dacca speech	60		
The grievances of some students of the Sibpur College	ib.		
(e)—<i>Local Self-Government and Municipal Administration—</i>			
Muffassal Municipalities	61		
(f)—<i>Questions affecting the Land—</i>			
Nil.			
		V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
		Nil.	
		VI.—MISCELLANEOUS.	
		India and compulsory military service	65
		Liber on our students	66



LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 1st January 1915.]

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	... Daily ...	Manmatha Nath Banarji, Brahmin ...	1,400
2	"Auanda Mohan College Magazine." (P.)	Mymensingh	... Monthly ...	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N.) ...	Calcutta	... Daily ...	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	"Calcutta Budget" (N.)	Ditto	... Do. ...	Hem Chandra Datta, Kayastha, age 48 ...	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	... Monthly ...	Dr. A. L. Sarkar, L.M.E., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	... Fortnightly	Hara Prasad Chatarji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	... Monthly ...	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	"Calcutta Spectator" (N.)	Ditto	... Weekly ...	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	... Monthly ...	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto	... Weekly ...	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.) ...	Ditto	... Monthly ...	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended.)
12	"Collegian"	Ditto	... Fortnightly	Nripendra Nath De, Kayastha, age 38 ...	1,000
13	"Culture" (P.) ...	Ditto	... Monthly ...	Gan Ch. Ray, Hindu Baidya, age 47 ...	500
14	"Current Indian Cases" (P.)	Ditto	... Do. ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	"East" (N.) ...	Dacca	... Weekly ...	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	... Do. ...	Hem Ch. Banarji, Brahmin, age 59 ...	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	... Quarterly ...	Dr. Kartik Ch. Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" (P.)	Ditto	... Monthly ...	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.) ...	Ditto	... Do. ...	Kalachand Sarkar, Benia, age 33 ...	50,000 (Free distribution.)
20	"Hablu Matin" (English edition). (N.)	Ditto	... Weekly ...	Gyan Ch. Ray, Hindu Baidya, age 46 ...	1,000
21	"Health and Happiness" (P.)	Ditto	... Monthly ...	Kartik Ch. Basu, Kayastha, age 46 ...	500
22	"Herald" (N.) ...	Dacca	... Daily ...	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	"Hindoo Patriot" (N.)	Calcutta	... Weekly ...	Sarat Ch. Ray, Kayastha, age 47 ...	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	" Hindu Review " (P.) ...	Calcutta	... Monthly ...	Bipu Ch. Pal, Hindu Teli, age 50, ...	900
25	" Hindu Spiritual Magazine." (P.)	Ditto	... Do. ...	Mati Lal Ghosh, Kayastha, age 50, and Pijus Kanti Ghosh.	400
26	" Indian Case Notes " (P.)	Ditto	... Do. ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	" Indian Empire " (N.)	Ditto	... Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	" Indian Express " (P.) ...	Ditto	... Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	" Indian Homeopathic Reporter." (N.)	Ditto	... Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500. Discontinued for the present.
30	" Indian Homeopathic Review." (N.)	Ditto	... Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	" Indian Medical Record " (The). (P.)	Ditto	... Monthly ...	Kaviraj Anukul Chandra Bisarad, Hindu Brahmin, age 38, and Committee.	800
32	" Indian Messenger " (N.)	Ditto	... Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	" Indian Mirror " (N.)	Ditto	... Daily ...	Satyendra Nath Sen, Hindu Baidya, age 36.	1,200
34	" Indian Nation " (N.)	Ditto	... Weekly ...	Sailendra Ghosh, Kayastha, age 31 ...	800
35	" Indian Royal Chronicle " (P.)	Ditto	... Monthly ...	Shamlal De, Hindu Subarnabanik, age 47	Unknown.
36	" Indian World " (The) (N.)	Ditto	... Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	" Industry " (P.) ...	Ditto	... Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	" Modern Review " (P.)	Ditto	... Do. ...	Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	" Mussalman " (N.)...	Ditto	... Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	" National Magazine " (P.)	Ditto	... Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	" Regeneration " (P.) ...	Ditto	... Do. ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	" Reis and Rayet " (N.)	Ditto	... Weekly ...	Jogesh Ch. Datta, age 64 ...	350
43	" Review " (P.) ...	Ditto	... Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	" Telegraph " (N.) ...	Ditto	... Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	" Unity and the Minister " (N.)	Ditto	... Do. ...	M. N. Basu, Brahmo, age 75 ...	400 to 500
46	" University Magazine " (P.)	Ditto	... Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	" World and the New Dispensation." (N.)	Ditto	... Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 60, both Brahmos.	400
48	" World's Messenger " (P.)	Ditto	... Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 28.	400
49	" World's Recorder " (P.)	Ditto	... Do. ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,700

II.—HOME ADMINISTRATION.

(a)—Police.

72. In his speech at the Dacca College, writes the *Bengalee*, Lord Carmichael said that the Government must largely look to the students for help. The journal has always held the view that the students can materially aid the Government in many matters of public importance and in none more effectively than in the creation amongst themselves of a body of public opinion which will make them useful and manly citizens. The power of these young men to assist the Government was displayed notably in connection with the Burdwan flood relief operations. They possess, in a remarkable degree, the qualities of self-sacrifice and devotion and the desire to help their fellow-men. However, the difficulty is that when they try to help others and take part in serving the community, the C. I. D. begin to dog their steps, take down their names and addresses, and start all sorts of inquisitorial enquiries about them. Such proceedings tend to deter students from rendering service to the community. Surely it is in the power of the Government to put a stop to this state of things?

BENGALEE.
29th Jan. 1916.

(d)—Education.

73. The recent strike of the students of the Presidency College, remarks the *Amrita Bazar Patrika*, raises the question of discipline in educational institutions. In the name of discipline, what untold miseries have been inflicted on Bengali students during the last ten years! When the *swadeshi* movement was started in 1906, numbers of them were imprisoned, flogged and rusticated or permanently expelled from schools and colleges. Speaking generally, they committed no more serious offence than what is called picketing or boycotting; or attending a *swadeshi* meeting; or, when interfered with by the police, having a tussle with them in the boyish exuberance of their spirits. What is known as the "Risley Circular" was one of the greatest blunders of the Government of Lord Minto. However, the heartless manner in which it was enforced defeated its object. Not only were the boys pitilessly punished for their juvenile shortcomings, but their guardians also were often insulted and asked to mind their own business when they protested against such treatment of their wards. If the authorities had not meddled with the boys in this relentless fashion, in the face of the protests of their parents, possibly many of them would not have gone out of hand and all this anarchical trouble would not have occurred. It is on record that at least some of the boys who had been rusticated, flogged or imprisoned took the treatment so much to heart that they joined the anarchist band to take their revenge on the authorities. Discipline must of course be maintained in educational institutions, but this should be done not by dealing with tender, impressionable lads as if they were criminals, but by treating them with kindly sympathy, even when they are found guilty of breach of discipline. Then when there is a conflict between parental and tutorial authority over a student, which should prevail? The question has recently been decided in a judicial court. An interesting case was tried in England a few months ago and the Head Master came out second best. Here in India, however, the guardians of students have always been worsted whenever they have sought to exercise their authority over them against that of their tutors. Here is what was done in Ruskin College, Oxford, in March or April 1909. The institution was a working man's College, and its students raised the standard of revolt because the College Council, consisting of a considerable number of members of Parliament, wanted to dispense with the services of their favourite Principal, who taught them sociology and public speaking. They were at open war with the authorities and gave them notice that they would not yield unless Mr. Hird was retained as their Principal. They declared unanimously that they would hold the College by force if necessary and then

AMRITA BAZAR
PATRIKA.
2nd Feb. 1916.

sang the revolutionary song, the "Marsellaise"! Surely Bengali boys never sang any such thing as the "Marsellaise"—all that they did was to shout "Bande Mataram," which, even according to Sir Andrew Fraser, was a harmless cry. Need anybody now wonder why there is not much love lost between the authorities and the students here?

AMRITA BAZAR
PATRIKA,
28th Jan. 1916.

74. The *Amrita Bazar Patrika* writes that in addressing the students at Dacca on the subject of the Dacca University scheme, His Excellency the Governor forgot to mention one important fact in this connection, that the University in question was not wanted by the vast bulk of the educated men in Bengal. Nay, in their opinion, the proposed University is not only unnecessary and uncalled for, but mischievous. They think that such an institution cannot flourish at Dacca for want of competent men, as the pick of Eastern Bengal people are in Calcutta; that it will add enormously to the already heavy cost of administration without doing any substantial good; and what is worse, will divide the Bengali nation in the matter of University education. His Excellency, therefore; instead of being sorry, should be glad that such an obnoxious white elephant has not been fastened round the neck of Bengal during his rule. There is no doubt that the war *should* alter the lives of all people. However, has it done so in any way? The world is not yet a whit the better for the unprecedent horrors that are being daily perpetrated in the Western theatre of the war. Nearer home it is seen that the relations between the rulers and the ruled are practically in the same condition. They are yet suspicious of each other, though a common danger is before them. The people want arms to defend themselves and the Empire; their guardians will not give these to them lest they use them against their benefactors! The police and C. I. D. rule are as rampant as ever; and no one, however innocent, feels safe from its iron grip. Disease and poverty are increasing; but their havoc is looked on with utter unconcern and apathy. The mongoose and serpent relation between the Indian and Anglo-Indian Press continues as before. The war, in short, has effected very little change in the attitude of the ruled and the rulers of this country towards one another. It is an axiomatic truth that individuals as well as nations must work out their own destiny; but a man, bound hand and foot with a strong rope, if thrown into a river cannot swim. If the representatives of the people have no control over the proceeds of the taxes they pay or over the civil and criminal administration of the country, then their lot can never improve. Let the people have provincial autonomy in matters financial and administrative, and also let the Government guide them with friendly advice in the beginning. To ask them to improve their lot by their own efforts, after having deprived them of all political rights, is to tantalise them. There is already a public opinion in India and it is the creation of those who were once students. Is it "sound," in the opinion of the Governor? Apparently not; otherwise His Excellency would not have appealed to the Dacca students to form one. So the "sound public opinion," according to His Excellency, seems to be that which is agreeable to Government. His Excellency has, no doubt, by this time learnt fully the awful condition of the student community. Born of parents half-fed and anaemic, they start life with a handicap such as is unknown to the youths of other parts of the world. The system of education, again, serves but to intensify the effects of their unfavourable environment. In Western countries open-air schools are being established almost everywhere to guard the students against tuberculosis and other diseases. Here there is not one such school. In many hostels students live huddled up together like pigs in a sty. Though extremely poor they have to pay for their education, which is beyond their capacity. Perhaps His Excellency was not aware that in pre-British days education was absolutely free, for he would not then have said that nowhere were the students more generously treated by Government than in this country.

TELEGRAPH,
29th Jan. 1916.

The grievances of some students
of the Sibpur College.

75. The *Telegraph* says it learns that the students of the Sibpur Engineering College appear to be labouring under grievances of a serious character, reference to which has been made by a correspondent as follows:—"The construction of a building for the Hydraulic Laboratory has

been started in the College and some half a dozen students of the second year Apprentice Department have been actually made to excavate the foundation trench and carry the earth to a distance. The students respectfully approached their Principal, Mr. Heaton, who told them that his object was to show to the world that the Bengalis were clever in everything and that this would advance their moral stamina. The poor students have been continually undergoing manual labour from 8 to 11 A.M., and before this they were made to demolish old structures, carry the materials, including heavy tanks and trusses, and to re-erect them in another place. One day it so happened that the outturn of earth-work was less than usual, and they were immediately reported against as idlers and their names entered in the conduct register!" The work of a cooly, however, is never considered as a part of practical training. Of course if circumstances demand, every man, whatever his position in society or his rank, may be called upon to work as a cooly, but there can be no necessity, on this account, to make young men of respectable birth, undergoing training for responsible appointments and a respected profession, work like coolies, and punish them if they fail to do as much work as menials.

(e)—*Local Self-Government and Municipal Administration.*

76. The mufassal Municipalities, writes the *Amrita Bazar Patrika*, were till recently at the mercy of the Divisional Commissioners in the matter of framing their budgets. Mufassal Municipalities.

Municipal budgets and reappropriations had in all cases to receive the sanction of the Commissioners. The Municipalities had thus no financial independence. Against this disability the people of Bengal had been crying in vain during the last 30 years or more. A Government *communiqué* has been issued, announcing that henceforth the Municipalities will have a free hand in framing their budgets and the Divisional Commissioners will no longer interfere in this matter. Not only is the concession trifling, but the financial control should have never been withdrawn from the Municipalities from the very beginning. The money they raised belonged to the rate-payers and not to Government, and the rate-payers' representatives were on the municipal board. If any of them mismanaged the funds, Government might assume control. Fancy, also, the absurdity of the official notion that a dozen and a half educated Bengalis constituting a board are not able to manage properly a sum of Rs. 40,000 or Rs. 50,000, which is the average income of a Bengal Municipality. Some of the smaller Municipalities have not an income of over Rs. 10,000, and the Indian nation expects Home Rule after the war!

AMRITA BAZAR
PATRIKA,
28th Jan. 1916.

(h)—*General.*

77. Referring to an article in the *Beharee* on army recruitment among the Bhojepurias of Behar, the *Bengalee* writes

Bhojepurian recruits for the army. that these men were at one time noted warriors, but the martial spirit receives so little encouragement that the Government, now that it wants men for the army, finds it difficult to obtain recruits from among them. A policy dictated by mistrust is politically unwise and inexpedient. The Maharaja of Dumraon has been endeavouring to obtain recruits from among the Bhojepurias, but has not been very successful. This is greatly to be regretted. However, the unwise policy of the Government in the past is largely responsible for this deplorable result. The journal hopes that something will be done to raise a national militia. The time is most opportune and the appeal of the Government will be responded to with alacrity and enthusiasm. The Government might imitate the example of the French Republic, which is inviting its Indian subjects to enlist in the army. It is understood that such enlistment is proceeding apace both at Chandernagore and Pondicherry.

BENGALEE
28th Jan. 1916.

MUSSALMAN,
28th Jan. 1916.

78. The *Mussalman* writes that punishment without trial is always repugnant to the feelings of all justice-loving people, but, unfortunately, this has been the order of the day in this country for some time past. The Defence of India Act has proved a very sharp weapon in the hands of the irresponsible executive—irresponsible to the people of the country. Internments under this Act have become very common and no one knows what is still in store for those who dabble in politics or take part in movements for the redress of grievances or the recognition of rights. Men against whose character nothing is known have lost their liberty under the Act. One of the recent cases of internment is that of Maulvi Imamuddin, an old man, who had some petty business in Calcutta and used to lead a very simple life. The only thing the journal knows against him is that he was devoted to his community and was ready to serve it whenever any opportunity arose. Unless and until the authorities furnish an explanation justifying such treatment, the paper cannot but characterise it as utterly inhuman.

MUSSALMAN,
28th Jan. 1916.

79. There are some, and most of them are Anglo-Indians, writes the *Mussalman*, who say that, instead of clamouring for self-government, if the Indians devote their time and energy to the sanitary improvement,

educational progress and industrial development of the country, they would be rendering a much greater service to their motherland. To try to make sanitary improvement, educational progress, etc., before getting self-government, would be something like putting the cart before the horse. The taxes, duties, revenues and cesses that the people of India have been paying are not at all insufficient for purposes of sanitation, education and industrial development; but, unfortunately, these are being spent mostly to maintain an army of foreigners drawing large salaries and extremely costly Civil and other Services, and to pay interest on foreign loans, etc. What is of the utmost necessity to the country is that the people must have financial control, and that practically means self-government. If Indians had self-government they could have reduced the military expenditure by appointing Indians as soldiers and officers on a scale of salary much lower than that which the Europeans in the army are now drawing. They could also have reduced the salaries which the members of the Indian Civil Service have been drawing. The Secretaries to the Provincial and the Imperial Governments, the Members of the Executive Councils, the High and Chief Court Judges draw salaries unobtainable in any other country in the world. It is needless to mention the salaries of the Provincial Governors and of the Governor-General. These are more than princely. It is argued in some quarters that a reduction of salary will not attract the best men. Are the self-governing British Colonies being administered without efficient officers? If not, why should not India obtain the services of the best men on a reduced scale of salary? If, however, it is admitted that such men will not be available, what is the harm if Indians be appointed in their places? The members of the Provincial Civil or Executive Service are not less efficient than the European District Magistrates and District Judges. If, however, they have failed in any way, it is because they have been given scarcely any opportunity to show their capacity. Moreover, the domination of the Civil Service has in many cases damped their zeal and ardour. It is impossible for the people to make any real progress until they are allowed sufficient control over the administration of the country.

MUSSALMAN.
28th, Jan. 1916.

80. Some Anglo-Indian friends and contemporaries, writes the *Mussalman*, wax very eloquent over the fancied futility of Is arming the people futile? giving arms to the Indians when, as they say, they are unable to use them in case of need. Some of them go so far as to call the Indians cowards. The journal must admit that some of the latter have acted in a cowardly manner, but who is responsible for their emasculation? Is not British rule with its Arms Act and military policy responsible for the present state of things? The Inspector-General of Police, Bengal, has certified that Indian members of the police force have been discharging their duties courageously under trying circumstances. Whatever may be said against them,

62

terrorists and anarchists cannot be called cowards, if one takes into consideration the daring nature of the crimes which they commit. To those examples the journal would add another that has recently been reported in the daily press. It is the incident in which one Jasimuddin, of Pabna, and his mother showed remarkable courage in capturing some dakaits and killing one of them.

81. The *Telegraph* remarks that dakaits, both by *bhadralok* and professional signals, show not the least sign of decreasing, much less of disappearing. It is Bengal that is

suffering the most from this pest, although Bengal is regarded or rather should be regarded as the most peaceful province in the Empire owing to the much-advertised cowardice of the people. This may appear to the world outside as an anomaly; but anomalous or not, it does not and cannot reflect the least credit on the rulers or the Presidency police, that it should continue. It is perhaps rarely that even professional crimes are detected and the culprits brought to justice, and as for *bhadralok* dakaits, they are about as immune from detection as are crimes in the moon. The result is that a panic has seized the public. Monday last was a great day for Hindu weddings and, would it be believed, the inmates of many houses where weddings were taking place were ill at ease lest they should be visited by the unwelcome motor bandits. It is no longer the revolutionaries alone who are responsible for robberies in Calcutta. Another class has appeared, whose *modus operandi* is to light upon lone widows and public women, get into the house on some pretext or another and carry on their predatory work. This class is likely to prove even more dangerous than the revolutionaries. The latter, whatever may be the depth of their enormity, have not as yet been reported to have offered violence to females, whom they are said to treat with courtesy and consideration; but this other class of ruffians is not so scrupulous. The remedy suggested by the *Pioneer* may be summed up by the words "rigour" and "repression." Fancy, it is not the fault of the peaceful and law-abiding masses that they are being victimised by ruffians, whether *bhadralok* or professional, and yet it is they who must further burden themselves! The logic of this argument is perhaps unassailable in the eyes of the *Pioneer*, but surely it is not at all convincing to the rest of mankind. It is the paramount duty of every civilized Government to maintain peace and order in return for the revenue it collects from the people. However, this undeniable fact does not strike the *Pioneer*. What is essential is that Government should place greater reliance and confidence in the people. As long as it does not do this, these crimes will continue. Anyone can see that the rulers cannot possibly arrange for the posting of adequate forces everywhere. They must, therefore, take the people into their confidence, so that the latter may fully co-operate with the forces of order to put down crime. Repression has been tried and found wanting. A policy of confidence should now be initiated, because crime is on the increase and may at any time spread to other provinces.

82. The *Bengalee* writes that it has been repeatedly drawing attention

Internment under the Defence Act. to the mischief and harrassment caused by the operation of the Defence of India Act. It has become a more dangerous weapon in the hands of

the C. I. D. than even Regulation III of 1818. The journal has already referred to a number of cases in which young men have been snatched away from their families in the prime of life and "interned" without any ostensible benefit either to the administration or to the public. On the contrary, these internments help to cause irritation and entail a heavy loss to the poor families to which the unfortunate persons belong. Information has just been received of another strange case of this class which calls for serious notice. Babu Suresh Chandra Das Gupta is a homeopathic practitioner at Dacca, where he enjoys the reputation of being a sober, steady and inoffensive person with a perfectly clean record. Suddenly on the 10th January he was arrested under the Defence Act for no apparent reason, and the incident caused great surprise. On the 24th instant, on the expiry of the fifteenth day, he was released at 8-30 P.M., came home, had his dinner, and then went to bed, thinking that his troubles were over. However, a mysterious fate was still dogging

TELEGRAPH,
20th Jan. 1916.

BENGALEE,
20th Jan. 1916.

him. At dead of night the same day the City Superintendent with a *posse* of constables again appeared like apparitions and spirited him away. Ever since then nothing has been known about him. Now what do these proceedings indicate? Why was he arrested? Why was he released and then re-arrested? Evidently the first arrest was upon insufficient grounds, though upon what other grounds the re-arrest was carried out is not known. These vexatious proceedings, however, tend to unsettle the public mind and weaken public confidence. They neither add to the prestige of the administration nor conduce to restfulness and contentment in the country. They are a festering source of unrest, which it is the avowed object of the Government to remove. The Government is undoubtedly bound to maintain its authority and suppress all sorts of lawlessness. The only question is, what is the right method for achieving this end? These drastic methods have had sufficient trial and have so far proved a dismal failure. Then why not try the other method,—the method of conciliation,—and see whether it does or does not prove more effective? Eminent Judges have resorted to leniency in dealing even with incorrigible old offenders and have not infrequently succeeded in reclaiming them. Mercy is a sovereign remedy for all political distempers, and where law fails, mercy asserts herself as the sole panacea for the direst of evils. Forgiveness is not the sign of weakness, but the highest attribute of moral courage and strength. It is only the weak who are always afraid of being regarded as weak.

AMRITA BAZAR
PATRIKA,
31st Jan. 1916.

83. The *Amrita Bazar Patrika* writes that suspects are being interned for alleged offences of which they themselves are quite unaware. Though internment under the Defence of India Act is the order of the day, still the treatment accorded to Babu Suresh Chandra Das Gupta, a homeopathic practitioner, will cause surprise. On the 10th January last he was arrested under the Act, the cause of his arrest, as usual, being kept secret. After 15 days, that is, on the 24th, he was released. Everybody hoped that his troubles were over. However, at midnight on that day his house was raided and he was again arrested and taken away. One wonders, if he was to be arrested again, why he was released for a few hours.

AMRITA BAZAR
PATRIKA,
1st Feb. 1916.

84. The way in which many young men are being spirited away and interned or otherwise punished, writes the *Amrita Bazar Patrika*, has naturally caused a good deal of consternation and surprise. One of the methods in vogue to suppress crime and lawlessness in this country is to quarter punitive police in a certain area. By this arrangement a large number of innocent men are held responsible and punished along with the guilty for the offence of a few. On the same principle it is sought to check dakaity and assassination committed by a handful of men by imposing cruel repressive laws on the entire people. This also means punishment of the innocent along with the guilty. Why should three hundred millions suffer because a small number of men are convicted of dakaity or murder? This way of governing a country—which is absolutely opposed to English instinct and traditions, indeed to common sense—is neither rational nor just, and, therefore, can never be successful. That method of ruling a nation is empirical and does not prevail in any civilised land. In the early days of British rule in this country, Englishmen doing judicial work knew neither much of law nor the language of the people. So they were completely in the hands of their sheristadars or head clerks. On coming to court a judicial officer would dispose of business in something like the following fashion: "Sheristadar," asks the Judge, "how many cases are on the file?" "Forty sir." Then he pronounced his judgment, declaring, "half are decreed, half are dismissed." This is not wholly a fanciful description of the way justice was often administered in those days, and the people called it "Kazi's *bichar* or decision" and laughed over it. Why were nine gentlemen deported from Bengal in 1908? None of the responsible authorities, from the Secretary of State downwards, could furnish an answer, though hard-pressed for one. In the place of deportation there is now internment. It is a notorious fact that many of the interned and their relations are absolutely ignorant of the nature of their crime. Nay, the authorities themselves are also in the same position. It is, therefore, an empirical remedy, and its application

only shows that the Government does not know the seat of the disease. The disease is in the system and calls for a remedy. The police suggest that some men ought to be kept in custody on suspicion, and they are interned. This is done evidently on the ground that there is just a chance of the real offender being enmeshed. However, there is an equal chance of enmeshing innocent men along with the guilty—nay, there is the probability of all the men thus caught being guiltless. To remove a possible danger by interning a number of men indiscriminately, because some among them may be guilty, is as objectionable as the method of posting a punitive police force in a disturbed tract or disposing of cases by dismissing half and decreeing half. Such methods are empirical. Those who follow these methods have to work in darkness. The Magistrate cannot discover the real offenders, and therefore throws a comprehensive net in the shape of punitive police. The Judge of olden times did not know the law; therefore he resorted to chance for the purpose of doing justice. Thus, in this matter of internment, the authorities are groping in the dark, not knowing who the real offenders are. As regards anarchism in India, one must diagnose the disease thoroughly and then apply the proper remedy. Any empirical form of treatment would be worse than useless. What is the evil? Some dakaities and assassinations have been committed by a few *bhadralok* young men. The proper remedy is that which can put a stop to this evil. What is that remedy? Surely it is not to invade Afghanistan, or which is the same thing, to prosecute innocent men. The *Patrika* quite agrees with the authorities that the situation is serious and therefore requires very delicate and careful handling. Improper treatment or the punishment of the innocent with the guilty will only make the problem more complicated. The sympathy of the public is wholly with the Government in this matter, but a revulsion of feeling is bound to take place, if those believed to be innocent by the general public are treated as culprits.

85. The people of India will learn with much satisfaction, writes the *Indian Empire*, that although the British Government in India is not doing anything in the matter

Volunteering in India. of relaxing the stringency of the Arms Act, the French Government has issued a circular to its Indian subjects calling upon them to volunteer for the war, and is arranging for their immediate training on a monthly pay of Rs. 30, besides allowances. That the Indians are fast losing their martial qualities is apparent on all hands, and the Government policy of disarming a whole country and depriving it of its natural right of volunteering, at least for its own defence if not for the service of the Empire, is undoubtedly responsible for it. This policy has produced for the defence of the country an army consisting principally of hirelings, whose interest and inclination are adverse to service for and love of the country. The emasculation of the country is going on steadily and systematically, owing, firstly, to the policy of recruitment; secondly, to the deprivation of the right of volunteering; and, thirdly, to the rigorous working of the Arms Act. India has already sent 300,000 men to the front to fight the battles of the Empire. Even if it had not been necessary to send India's hordes to the seat of war, active volunteering in India would have relieved the Territorials of garrison work in this country. During the trial of dakaity cases in the Punjab, much was heard of German intrigue among the barbarous trans-frontier tribes. Fortunately, German machinations have failed, but had the enemy agents succeeded in inciting the fiery tribesmen and the lawless elements of Afghanistan to attack India, who knows, while England was so seriously engaged in this European war, rapine and murder would not have been carried to the undefended plains of India? The example of French India affords an excellent opportunity for raising afresh the question of arming the people, and vigorous agitation should be carried on for establishing volunteering throughout India, instituting Boy Scout movements among the students, and removing the rigours of the Arms Act.

INDIAN EMPIRE,
1st Feb. 1916.

VI.—MISCELLANEOUS.

86. The *Bengalee* writes that the mail papers to hand throw a good deal of light on the controversy that raged in the India and compulsory military service. British Cabinet over the compulsion question, which at one time even threatened the country with a grave crisis. The journal is surprised to find that while compulsion

BENGALEE,
30th Jan. 1916.

is so odious to an Englishman with his sturdy sense of independence, no one thought of making good the deficiency in men by a supply from this country. The young men here are yearning to have an opportunity of sharing in the glories of a common defence of the Empire with the British and Colonial troops. There is the authority of Lord Hardinge for saying that such comradeship in arms is a potent factor for the elimination of racial prejudices and the development of a true feeling of friendliness that will extend to other fields of activity. That this is no idle hope has been proved by the warm welcome accorded in the Colonial papers to the proposal of Indian representation in the Imperial Conference. It was felt that India has bought with her blood a right to fairer treatment than it has been hitherto her lot to receive. The favourable comments of the English papers on Sir Satyendra Sinha's eloquent and powerful appeal for the repeal of the Arms Act, the admission of Indians to the commissioned ranks, and the adequate training of Indians in the use of arms for the defence of their hearths and homes against any possible future enemy of the Empire, emphasise the same truth.

INDIAN EMPIRE,
1st Feb. 1916.

87. The *Indian Empire* writes that because the police suspect the students of supplying the sinews of anarchism and political crime in the country, they have become the target of Anglo-Indian libel and ridicule, their messes the favourite hunting ground for the police, and their devoted heads the choicest object for the police on which to throw the blame for their incapacity. The latest libel on the students comes from *Capital*, the organ of the European merchants of Calcutta. Of the thousands of students that board in messes in Calcutta and the thousands that reside in the mafassal towns, a few only have been convicted of any political crime, while a number of cases against them—cases even of murder—has resulted in their acquittal. The proportion of such student-convicts—even including those who have been interned without trial—is infinitesimal in comparison with the number of the student community, yet they have been charged with assassination of policemen and robbery under arms. Like labour strikes, student strikes are no new thing to the Western conception, although they are alien to this soil. However, to turn such inoffensive pranks into a public danger and to invoke Government to cope with it is a marvel of ingenuity. Although *Capital* is lavish in its denunciation of Indian students, it has nothing to say against Europeans who have been found guilty of lending arms to unauthorised persons. May not the students of Calcutta and their guardians as well charge the class represented by *Capital*, as abettors and associates of armed dakaits? "Are the Anglo-Indians," retaliates an Indian contemporary, "silent over the practice of Europeans supplying arms to dakaits because it is the Indian and not European police officers against whom these arms are used?"

F. P. MCKINTY,

Special Assistant.

11, CAMAC STREET,
CALCUTTA.

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